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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

DISESTABLISHMENT IN SCOTLAND.

Our readers will perceive from our impression of this day, that the Liberation Society has opened a campaign in Scotland under singularly encouraging auspices. The inclemency of the season, perhaps, and the unusually boisterous weather which has prevailed north of the Tweed, as elsewhere in the British Isles, may be regarded by some as an accidental exception to the above remark. In fact, however, they serve only to corroborate it. Popular meetings at this time of the year, even in our more southern districts, need present a very strong force of attraction to overbear the natural reluctance which we all feel to face, even for a short distance through the streets, such gales of wind, rain, sleet, and snow, as they have recently had in North Britain. The reports we have received of the successive meetings in Edinburgh, Glasgow, and Perth, testify to the deep interest taken in the question of disestablishment by the people of Scotland. These gatherings were convened in spacious halls which were crowded by large and attentive audiences. Their several platforms were occupied by gentlemen whose ecclesiastical and social status added weight to the proceedings. They were addressed by leading Ministers of both the Free Church of Scotland and of the United Presbyterian Church, in tones of unmistakeable earnestness, and strains of argumentative eloquence. They responded to the sentiments of the speakers with much enthusiasm, and they carried with what may be described as unanimity—for the votes of dissentients were numerically contemptible — the several clear and incisive resolutions which were commended to their adoption. Of course, our experience in the Liberation movement bids us exercise caution in drawing sanguine inferences from the proceedings of popular assemblies. In modern times, the walls of Jericho do not immediately fall down before the blast of Levitical trumpets. Much has to be done in the way of unostentatious organisation. The flames which the fire of eloquence has kindled have to be concentrated upon definite practical ends. That which begins in controversy has to condense itself into action; and action, to be successful, must be directed to the use of the most appropriate means. We are satisfied that this process has been effectively initiated, and we do not entertain a doubt that it will tell most impressively upon the outcome of the next general election.

We shrink from pointing out the speeches, whether of Free Churchmen or of United Presbyterians, which have come home with most power to our own minds. Within the range which they took and to which they were evidently designed to be restricted, all of them were excellent in their own way. We do not think—and we have carefully perused the most extended reports of them given in the Scottish papers—that there was a single speech of the whole series which did not display the intellectual and rhetorical powers of the speaker in a strikingly favourable light. On this side of the Border, some of them might have failed to produce conviction on the minds of an audience. But they were specially adapted to a vast majority of those to whom they were addressed. Scotland differs very materially from England, both in regard to theological and ecclesiastical belief and sentiment. There are points of view on the question of disestablishment which in South Britain would be with difficulty discerned, but which in North Britain are held to be of primary importance. The historical traditions and associations connected with the National Church in the two countries widely vary. The causes of Nonconformity have not by any means been identical. Reasons which would make a deep impression upon Scotch minds might make little or none at all upon English minds. The temperament of the one people is not at all the same as that of the other. Their education can hardly be said to have been of a like order. Their habits of thought, and even their modes of speech, considerably differ. We have to take these things into account in estimating the true value of the great meetings to which we refer. We should be greatly mistaken were we to detract from their importance merely because the question of disestablishment and disendowment was presented to Scotch minds by Scotch speakers at an angle of light, the illumining power of which we are not fully able to appreciate. And, on the other hand, we have no right to be surprised that they prefer that aspect of the case which is peculiarly their own, to the broader aspect of it which we think could be exhibited to them.

There is, however, a speciality in the ecclesiastical history of Scotland which was sure to give a tinge of its own to the treatment of the question of disestablishment by the Scotch people. It is now thirty years ago since the Disruption took place which resulted in the formation of the Free Church. The immediate occasion of that Disruption, although not the underlying principle at issue, was the patronage question, dealt with last session by the Legislature. The Leaders of the Free-Church movement in 1843 insisted upon the independence of the Church in regard to all her spiritual concerns, but they combined with it the theoretic doctrine that it is the duty of the civil magistrate to recognise, uphold, and support true religion. They bravely quitted the Establishment to which they were attached, because they were convinced that, as a spiritual institution, its domain had been intruded upon by temporal power. They have not yet been taught to see the practical incompatibility there is between the two positions. But circumstances, and more particularly the Act of last year, have taught them several weighty lessons. They have learned from their own experience the marvellous expansiveness and efficiency of the voluntary method of maintaining and extending Christian ordinances, and have filled the land with their organisations. They have been led to see that their theoretical idea of a State Church is one that, even if it can exist in the imagination, is never likely in this world to be represented by fact. They have had sufficient proof of the obstructive force of an Established Church in preventing union. And the Act of last year has brought out very vividly to their apprehension the injustice of giving national endowments to a mere sect of the people, and that sect a minority of them. It should not be surprising, therefore, that they have taken their stand upon the principle of disestablishment in so far as the Scotch National Church is concerned. Nor, perhaps, is it much to be wondered at that they are reluctant to place the matter upon the broadest footing. These, however, are the circumstances which cast over the meetings of last week an air of peculiarity which we need hardly characterise. It probably will not be always so. It will not be long so. The progress of the contest will widen the idea with which it has been entered upon by our Free Church friends. Meanwhile, our satisfaction is that they *have* entered upon it; that they have at length ventured to plunge into the stream; and that the flow of public opinion will almost necessarily carry them to conclusions which they now hope to ignore.

If we might presume to offer an opinion upon the position taken up by the Free Church leaders—which we do with becoming deference—we would suggest to them that they would much more quickly, and, we may add, satisfactorily, extricate themselves from their present difficulties by courage, decision, and breadth, than they are likely to do by elaborate attempts to deny any complicity with the general designs of the anti-State-Church movement. Their efforts will be thrown away upon the supporters of the Establishment, who will treat them as though they are (notwithstanding their nice distinctions) in point of fact, "tarred with the same brush," as the more out-and-out Liberationists. We may add, moreover, that, quite apart from the question of responsibility for the evils connected with the English Establishment, it may be well to consider that the Scotch Establishment is not likely to be treated as a purely Scottish question, but that the supporters of the one will be sure to make common cause with those of the other. And in the day of battle that approaches, and that will come presently whether we will or not, these special tactics will turn out to have been worse than useless For ourselves, however, we have not the slightest apprehension that the cause which our Scotch friends and we have equally at heart, will suffer anything more than a present lack of power from the limited position to which the leaders of the Free Church appear anxious to commit themselves. We shall work together in converging lines until we meet, and when we meet, the settlement of the whole question of Church Establishment will be close at hand.

ULTRAMONTANE TACTICS IN ENGLAND.

Prince Bismarck in the German Parliament the other day, made some curious revelations concerning the Ultramontane origin of the war with France. And in doing so he reported a

remark made in 1869 by a Papal Nuncio, which very closely concerns ourselves. It was to the effect that the Roman Church was free only in America, and perhaps in England and Belgium. In all other countries, the Nuncia added, the Roman Church had to look to revolution as the sole means of securing her rightful position. Now the separation of Church and State was denounced as one of those pestilent errors characteristic of modern progress and enlightenment to which the Pope cannot by any means reconcile himself. Yet it is instructive to observe that in the opinion of a high Papal official the only nation in which the Roman Church is really free, is precisely that which actually embodies this pestilent error as an irreversible condition of its constitution. And next in merit comes England, where a moribund Establishment does but feebly disguise a separation already practically accomplished in regard to almost everything except those pecuniary ties, which are not unnaturally regarded as having a peculiar and inviolable sacredness. It is satisfactory to learn that we are not counted amongst those perverse nations whose tyrannous patronage forces Roman priests to betake themselves to conspiracy and revolution. But we have not yet come up to the perfect American standard favoured by Prince Bismarck's Papal Nuncio; and therefore we can hardly expect to be let alone. It is well we should remember in time that our political machinery affords many facilities for busy zealots, short of anything like conspiracy or revolution.

The extraordinary excitement aroused by Mr. Gladstone's "Political Expostulation" has given a somewhat startling prominence to the possibility that the Roman Catholic vote, if directed by hostile and embittered feeling, may seriously embarrass the ordinary working of party Government, and in particular may just now threaten a longer delay than we had anticipated in our return to a Liberal policy. We are of course aware that merely political aims have comparatively little weight with the wire-pullers of Romish ecclesiasticism. Any promise of the slightest increase in facilities for priestly despotism, any prospect of a gain in prestige, any hope of manipulating public funds for the vindication and defence of superstition, will turn them from Tory to Whig, or from Whig to Tory, with as business-like an indifference to every other consideration, as that of the steersman when he sets his helm according to the wind. But if we catch the tone of Mr. Gladstone's pamphlet aright, or if we understand the meaning of its reception by the public, the time has come when the Romanists must bid a long adieu to any hopes from the Liberal party, save only such as may be given by a policy of impartial justice based on supreme indifference to all sectarian distinctions in dealing with imperial questions. And even such hopes are subject to this qualification—that such impartial justice is henceforward to be attained not by "levelling up," but by "levelling down"; not by adding to the miserable patchwork of concurrent endowment by which various Governments have striven to veil the naked injustice of pampered Episcopalianism, or Presbyterianism, but by putting all sects alike on the same level of honourable self-dependence. Such a change of policy, however, is a sad blight to the expectations that have been formed from the general tone of English government ever since Catholic emancipation. The blood relationship of Canterbury and Rome, the continuity of spiritual descent boasted by Anglicans, the humble respect shown by our Protestant Establishment for Roman "orders," while Rome scouts and condemns the assumptions of Anglican priests—all have combined to put Romanism on quite a different footing from that of the Nonconformist Churches. The continued existence of ancient Roman Catholic families with an aristocratic position contributed to the same result. However false its doctrines may be, Romanism was at least regarded as highly respectable; and that in England goes a long way. How strong this feeling was may be illustrated by the comparative impotence of even the Protestant enthusiasm which carried the Ecclesiastical Titles Act. Vicars apostolic and bishops *in partibus*, were turned by common consent into quasi-peers, and the title, "his grace," became so firmly attached to Roman archbishoprics that common courtesy could hardly refuse it. It was naturally impossible to deal with such imposing people as one would with common Dissenting preachers; and hence a deference has been constantly shown to representations of Roman Catholic grievances, such as contrasts in a very marked manner with the contemptuous sneers lavished on the scruples of merely Protestant Nonconformists about the operation of the Elementary Education Act. Under such circumstances, there is little wonder that the tone of Papal emissaries should have assumed a boldness very different from the apologetic pleas put forth in the controversy about emancipation.

In regard to no subject is this growing boldness more striking than on the question of education. High-sounding language about "Cæsarism and Ultramontanism" excites little alarm, because it is, in England at least, so manifestly visionary. But when that language is translated into a practical demand that Roman Catholics shall have a system of education for themselves, entirely apart from the rest of the nation, paid for by public funds, yet irresponsibly managed by priests, it is high time that we should reconsider the hesitating and compromising policy which has encouraged such preposterous assumptions. That, in effect, is really what Roman Catholics are asking for. At the dictate of a telegram from Rome they rejected Mr. Gladstone's Irish University Bill. It was very fortunate for us that they did so, as they will certainly never get such an offer again. But their reasons were none the less instructive, and indeed ominous. They would not tolerate that mixture of denominations which is absolutely essential to any educational institutions henceforward to be supported by the State. They carry out the same principle in England as far as they dare; and they become more daring every day. At the dictate of the priest the children of the Roman Catholic paupers are removed from institutions under the immediate eye of the State, and are placed in schools where at the expense of the State they are brought up with views and feelings and ideas totally repugnant to English opinion. Again Catholics openly declare that they have no part nor lot in the school-board system. If by the aid of the cumulative vote they elect members belonging to their own communion, this is simply for the purpose of watching over the interests of schools outside the board system altogether. Or they are delegated only to use their utmost efforts to work the 25th Clause for the spread of Romanism. And now, if common report be true, there is more than a possibility that the bait of the Roman Catholic vote may induce a Conservative Ministry to aggravate the sectarianism already dominant in the Irish elementary schools, by subsidising training colleges conducted solely in the ecclesiastical interests of Rome. Such a proposal would by no means surprise us. The education of Mr. Disraeli's followers having advanced another stage, they would probably say of this as they did of household suffrage, that there is a "principle" in it which they can understand, and which favourably contrasts with the rule-of-thumb proceedings of a blundering Liberalism. The passion for denominationalism has of late risen even amongst ultra-Protestants to such a height of fever, that we can well conceive their readiness to add Romish bigotry to the defences of their peculiar institution. That the principles adopted in England and Scotland would logically tend to such a development in Ireland we have long ago urged with reiterated emphasis. But consistency in wrong doing is never desirable; and in regard to this as well as to all other forms of religious irregularity, we must insist that what is wanted is not levelling up, but levelling down.

ECCLESIASTICAL NOTES.

At the close of every harvest the people of the United States are invited by the President to give public expression of thanksgiving to the Almighty for the benefits which have been received from His hands. Anyone who has been in the States on the day recommended to be so kept will have been struck with the manner in which it is observed. All business is suspended; in the morning the places of worship are full; while the after parts of the day are devoted to family reunions. It is a day of thanksgiving and rejoicing—better observed, in respect to the former, than any day in England, as suitably in respect to the latter as our own Christmas Day. This year the President issued the following—

Proclamation.—We are reminded by the changing seasons that it is time to pause in our daily vocations and offer thanks to Almighty God for the mercies and abundance of the year which is drawing to a close. The blessings of free Government continue to be vouchsafed to us, the earth has responded to the labour of the husbandman, the land has been free from pestilence, internal order is being maintained, and peace with other powers has prevailed. It is fitting that at stated periods we should cease from our accustomed pursuits, and from the turmoil of our daily lives, and unite in thankfulness for the blessings of the past, and in the cultivation of kindly feelings toward each other. Now, therefore, recognising these considerations, I, Ulysses S. Grant, President of the United States, do recommend to all citizens to assemble in their respective places of worship on Thursday, the 26th day of November, and express their thanks for the mercy and favour of Almighty God, and, laying aside all political contentions and all secular occupations, to observe such a day as a day of praise. In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed."

The *Rock* says of this that it is "only one of the many forms in which the spirit of the Pilgrim Fathers still continues in that great republic, notwithstanding the absence of an Established Church, or any direct recognition of religion in the letter of the Constitution"; and that "it is very grand and becoming." The fact is that if there were an Established Church in the States there would be no such observance. It would poison the religious atmosphere there as it has done here.

"An antidote" to the Liberation movement has, according to the *Church Herald*, now been found. Where? In a tract just published by Pickering, entitled, "Sketches of Nonconformity from the Old Testament." It reminds us of one or two publications which were issued some thirty years ago. Thus we are told, as we were told then, that "Nonconformity has Satan for its founder, the mother of all for its first convert, and a murderer for its first high priest." We have a sketch of the Union of Church and State done with the same brush, and in the same colouring; and Korah is once more brought up. These are old matters to us, but there is also something new in these pages. This is it:—

Solomon, the wisest of men and the nursing father of the Church, became in his old age a convert to Nonconformity. Like Adam he succumbed to the wiles of woman. The hour of a Churchman's greatest danger is when Nonconformity appeals to his affections. Solomon failed to withstand these appeals to his affections, and so the Act of Uniformity was annulled, the policy of his father David reversed, and Toleration granted to Nonconformists. Toleration or Religious Liberty accomplished, Solomon's next step must be to grant Religious Equality. He taxed the nation to build, and doubtless to endow, places of worship for Dissenters; and showed his largeheartedness and want of bigotry by attending their public services. This act of Solomon affords us the earliest instance recorded in history of Concurrent endowment. Jeroboam took the further step of establishing Nonconformity as the dominant religion. The life of this successful conspirator furnishes a not incomplete parallel to that of Oliver Cromwell.

Then we have the prophets. "Balaam," we are informed "was the greatest prophet of Nonconformity," and "the conduct of this seer strikingly exemplifies three great attributes of Nonconformity, avarice, pride, and hypocrisy."

Subsequently we find the prophets of Nonconformity, as well as their allies, the prophets of Baal, high in favour with Ahab, and thriving at the expense of the State; while the prophets of the Lord were compelled to hide from the fury of Jezebel. Elijah, indeed, destroyed the four hundred and fifty prophets of Baal; but the four hundred prophets of Nonconformity contrived to escape a like punishment. Later on we find the prophets of Nonconformity still held in high estimation at the court of Ahab, and exercising powerful political influence. Thus these Nonconformist prophets inspired the people with discontent towards the Church and disaffection to the State. Under the mask of religion they had sown the seeds of schism and sedition; had completely undermined the loyalty of the people; and paved the way for their own supremacy. But the "earliest prophet of Nonconformity," we are told, "was Satan himself; and it is worthy of observation how solicitous he was for the social and intellectual elevation of mankind. 'Eat!' said he, 'and your social position shall be raised to the level of the gods; eat! and your intellectual horizon shall be extended even to the knowledge of evil.'"

The *Church Herald* recommends that "this tract should be circulated freely." We quite agree with it.

As the Mackonochie judgment is not final we need say nothing more concerning it than was said last week. Of course the Ritualistic journals do not like it. The *Church Times* says:—

Taking all the indisputable facts which we have mentioned into account, the line which the Dean of Arches has seen fit to adopt is, in our opinion, most indefensible, and he must not be surprised if some express their opinion that he has sacrificed justice to etiquette. The only parallel which we know of is to be found in the conduct of those German bishops who, after denouncing the proposed dogma of Papal infallibility as in itself false and immoral, submitted to it themselves as soon as it was decreed, and compelled their clergy under threatened pains and penalties to submit to it also. We must, however, refrain from further remark on this very painful subject.

As to the future, of course the Ritualists have no occasion to come to any decision at present. The *Guardian* declines comment altogether. Certainly this is a safe way to secure a journal from any necessity of retraction by-and-bye.

We are getting somewhat appalled at the growing magnitude of the controversy upon the rubrics and all things related thereto. It is evident that this will be the chosen battle-field between Low-Church and extreme High-Church—moderate High-Church probably stepping in to settle the question, either by compromise or by postponement. The question is now in the hands, for a brief period, of the Committee of Convocation. On Monday there appeared in the *Times* a letter from the Rev. W. H. Girdlestone, charging known and

undisguised partiality against that Committee and the Prolocutor by whom the members were nominated. There is a sufficient defence to this in the same journal of yesterday, but the controversy elicits the fact that the Evangelicals are afraid of the decision of the Committee. Indeed, Mr. Girdlestone states that the decision has been come to, and of course we know what it must be—it must be in favour of a Communion dress and of the Eastern position, or Mr. Girdlestone would not have written as he has. Meantime we are informed that to the memorial protesting against such alteration 5,000 clerical signatures have been attached, besides the 60,000 Church Association signatures to the same effect.

It would still appear, from the meetings that are being held throughout the rural deaneries, that the proposed alterations of the Prayer-book are unpopular in the country generally. We have looked through the several reports of these meetings, and have not been able to find a contrary verdict, the divisions—generally about two to one, but sometimes more—being in favour of retaining the rubrics as they are. Such meetings are being held throughout the country, and therefore something like an active ecclesiastical spirit is being evoked. The clergy are being roused, not, this time, against the Nonconformists, but against each other, and there are symptoms that the contest which is rising will be a violent one. But what can these country clergy do? Convocation can decide, and Parliament can legislate, without them, and when the time comes will do so. If they had a Convention like that in the United States, or a Church body like that in Ireland, their position would be slightly different.

The English Church Union, in opposition to the Evangelicals, appears to be, in its way, equal to the crisis. It certainly does not budge an inch from its position. Thus, at the Freemasons' Tavern, last week, the president, the Hon. C. L. Wood, candidly said :—

It was clear that a conflict was imminent. They had to fight, and what they had to do was to survey the situation, concentrate their forces, choose as far as possible their own ground, and having done all in their power towards a successful issue, leave it in the hands of God. The Church had been called to the bar of public opinion. The chief authorities in Church and State had united not to put down Ritualism so much as to put down Sacerdotalism, which was nothing less than the Divine mission of the priesthood of the Church. (Applause.)

There is nothing like plain speaking, but we shall have plainer than this when people get more excited.

The Exeter branch of the English Church Union has taken another step, and in another direction. It has communicated to other branches a series of resolutions, requesting opinions thereon, and calling for a meeting of the whole Union to decide whether the time has not come to claim the restitution of Church rights. The following is what we may term the programme, and it is worth looking through :—

1. The right of the Church in regard to the appointment of her own bishops without incurring the pains of *præmunire*.
2. The right of the Church to hold her convocations independently of State sanction and authority.
3. The right of the Church's duly constituted convocations to enact canons without reference to a Parliament no one of whose members is of necessity a Christian, and which forfeited any right that it might have possessed to control the Church's legislation when it abolished religious tests as a condition of admission to its membership.
4. The right of the Church by herself, and independently of State interference, to manage, administer and dispose of the endowments and other properties belonging to the several corporations within her communion.

And, generally, to recover for the Church of England at least as much independence of State control as now appertains, without questioning, to the Presbyterian Establishment in Scotland.

This is, of course, freedom *without disendowment*.

Last week we quoted the words of a Churchman to the effect that where Church authority was claimed it was inconsistent to allow of liberty of conscience. Now, what strange people some people are! Dr. Irons has always advocated Church authority, and yet has just said,—

They did not mean that it was in the power of Convocation to do just as they pleased with the Prayer-book. They were not to regard Convocation as a body to which they were to submit their consciences in all things. He for one was not prepared to say he would submit his conscience to a provincial synod, for taking it at its very best, Convocation was but a provincial synod. They would never consent to any meddling with the rubrics, or any mutilating of creeds. Next July would not decide anything; it would be but the beginning of a great series of decisions.

If this be not claiming liberty of conscience, what is? But it will be seen that Dr. Irons claims it for himself alone.

Some English laymen must be looking with anxiety for the decision in the case of Jenkins *v.* Cook. Mr. Jenkins having privately expressed opinions contrary to the doctrines of the Prayer-book, Mr. Cook has refused to administer to him the Communion. The incumbent, according to the canons, seems to be in the right; but supposing all incumbents were to fall back upon the canons? The number of communicants in the Establishment is small enough now—about one in a hundred of attendants perhaps—it would then dwindle to—how many; or rather, how few?

Our readers will see in another column a letter from the Rev. Thomas Hunter, the Librarian of Dr. Williams's Library, relating to the collection of biographical information regarding Nonconformist ministers. Mr. Hunter's project will, we are sure, have the full sympathy and co-operation of those who are, or who should be, most interested in it. We have neglected our literature too much.

THE DISESTABLISHMENT MOVEMENT IN SCOTLAND.

Last week a series of public meetings in favour of the disestablishment of the Church of Scotland was held in Edinburgh and Glasgow, and other towns north of the Tweed. Though exceedingly well attended, notwithstnding the most inclement weather which prevailed, and enthusiastic in spirit, and though many of the leaders of ecclesiastical opinion outside the Established Church took part in them, these meetings have obtained very little notice from the press south of the Tweed. Some reference to the remarks of the leading Liberal papers in Scotland will be a fitting introduction to our report of these demonstrations. The *Scotsman* sarcastically observes—"It is somewhat remarkable that the first public meeting in reference to the Church Patronage Act, which was intended by its authors to be a healing measure, should, like all other meetings that are likely to follow it, be a meeting to express, not approval and gratitude, but condemnation and resentment." Our contemporary goes on to say :—

The chief explanation of the hostile awakening is, that patronage has been abolished not only by but *for* those who had been accustomed to maintain it at all hazards and much cost, which, could not be altogether pleasing to those who had fought and suffered on the other side. In truth, the proceeding, if not of the nature, has had the effect of a challenge—as Dr. Cairns, speaking for the various Dissenters on Tuesday night, put it, "They were called on now to speak out or for ever hold their peace." They are going to speak out, not in all respects quite clearly perhaps, but, as to the result or object, very loudly. The first and chief effect of the abolition of patronage is to resuscitate the voluntary, or at least anti-Establishment war, with the attacking force, we cannot honestly say occupying stronger ground than before, but multitudinously recruited, especially from many of the most formidable of the soldiery that used to dwell in the other camp.

One great advantage the attacking party enjoy is, that they can now point to the poor population of the Highlands—formerly used as an argument against voluntaryism—as being now amply provided with all that is required solely by the agency of that principle. "And further, whilst the Establishment has almost dried up in the regions were it formerly possessed nearly the whole ground, and was thought absolutely necessary, it has grown in the places where it seemed least needed, and has grown there and elsewhere entirely by the means which it, and especially some of the chief of those who were then its defenders and are now its assailants, held to be utterly inefficient. So far as the Establishment is endowed and established, it has been dwindling; so far as it has been resting on voluntary aid, it has been greatly growing. Such facts tell, both by supplying weapons to the assailants and by inducing indifference among the defenders, and will probably exercise a greater influence in the struggle than any general principle professed by either side."

The *Edinburgh Daily Review* commences an article headed "The Country's First Move against Church Establishment," with the following paragraph :—

"Notwithstanding a storm so keen and violent as to be remarkable even in the inclement winter of the north, the greatest hall in Edinburgh was filled last night by a crowd of grave and earnest men, who for nearly four hours listened with enthusiastic unanimity to successive expositions of the spiritual independence of the Kirk of Scotland, all ending in the conclusion that the disestablishment of the sect which still receives State support with State legislation is righteous, necessary, and inevitable. The tone of the speakers combined with the character and the circumstances of the meeting to give it an historical character."

Our contemporary proceeds :—

Many hundred Scotchmen met as citizens to decide in their own way a question which is purely Scotch in its accidents, but the root of which runs down into the whole history of Christendom, and into the age in which we live. That it has fallen to this country to lead in the practical as well as theoretical discussion of the relation of the civil to the spiritual, and in the management of the delicate interests which both overlap, has been recognised by all the Churches of Christendom—has been recently expressed by observers so opposite and so able as Mr. Gladstone and Dr. Manning. But there was a special cause for the series of public expositions and discussions, of which Tuesday night's was the first. Never did men put their hands to a task with such honestly felt and expressed reluctance as that which marked all the speakers last night. They and the great assembly of citizens met because they had been challenged to do so by the Established Church itself. As Mr. M'Laren tersely put it, the issue is whether the 1,400 churches of the disestablished, self-sacrificing and avowedly pure branches of the Kirk are to join the 1,200 who confess the wrong they did to their brethren but will not atone for it, or whether the reverse is to take place. The issue is really a higher one—whether a Kirk more worthy of the name than even Knox's, because inheriting a proud history, having passed through times of trial and working in a better age, can possibly be reconstructed until disestablishment puts the 1,200 in the same spiritual position as the 1,400 have asserted for themselves at a great price. The meeting of Friday night makes it certain that the 1,400 never will go back.

In conclusion, the *Daily Review* remarks that little was said at the Edinburgh meeting about the future :—

Mr. Arnot urged "disendowment straight out," and the English Church in Ireland is a painful warning. But at this stage, it is better not to complicate the movement with premature schemes, either of concurrent endowment, like that which would vest the teinds in ecclesiastical commissioners for catholic Church extension, or that which would use them to reduce the school rates. We may be sure of this, that a Parliament of landed proprietors will not be allowed to repeat the robbery which put some 50,000*l.* a-year into their pockets out of the school funds; nor will the Scottish people abandon to purely secular purposes the revenue still reserved for the Established Church of the minority. Disestablishment will come the sooner the less its advocates say about the disendowment which it involves.

The *North British Daily Mail*, speaking of the Glasgow meeting, after referring to the feeble attempt and ignominious failure of a few rabid Orangemen to create a disturbance, says :—

The speakers did not at all speak from the same standpoint, and representing as they did the different non-Established Churches, this was not to be expected; but all their lines of argument met in the same conclusion. It is a rare and significant sight to see men with different views on politico-ecclesiastical questions, united in declaring that the interests of religion and the demands of political justice alike require that the Church which has hitherto been called the National Church, but which has now become a mere sect and embraces only a minority of the people, shall no longer be petted by the State, but shall have her national endowments withdrawn, and applied to strictly national purposes. The enthusiasm in favour of disestablishment which the meeting displayed is plainly indicative of the rapid ripening of the convictions of the people in regard to the monstrous wrong which this new movement seeks to have speedily righted.

It seems, from what is said by our contemporary, that the Tory press of Scotland, alarmed at the sudden development of this movement, profess to be appalled at the prospect of divorcing legislation from religion, and of terminating the holy and venerable alliance between the Church and State. The *Mail* shows very forcibly how entirely fallacious this view is—quoting, for instance, the case of Glasgow itself, to show that it is by voluntary efforts that the whole mission work of the city is being carried on, and in this work the non-Established churches occupy a foremost place; in fact, it is by these churches the mass of the poor have the Gospel preached to them. One Tory journal, it is noted, defends the State Church as being the bulwark of Protestantism; others because it affords ample room for all forms and shades of doctrine. "The inconsistent character of its defence shows the utter rottenness of the whole system which it is wished to preserve. Disestablishment and disendowment have thus become a necessity."

The disestablishment movement in Scotland, so far as it has gone, fully justifies the significant remark made in the current number of *Fraser's Magazine* to the effect that the Liberation Society has hardly any need to agitate the question north of the Tweed, for its battle is more than half won. "Sadly and reluctantly, it may be, but certainly, will all lovers of freedom retire from a Church which the abolition of patronage has denationalised, and reduced to the position of the largest and genteelest of Presbyterian sects, and take up the attitude, if not of open advocacy of, at least of silent acquiescence in, disestablishment as a measure of political and ecclesiastical justice."

MEETING IN EDINBURGH.

On Tuesday evening, December 8, a public meeting of persons in favour of Church disestablishment was held in the Music Hall, Edinburgh. Notwithstanding the boisterous character of the weather there was a large attendance, the hall being nearly filled in every part by an assemblage comprising a considerable sprinkling of ladies. Among those who occupied the platform were Mr. D. M'Laren, M.P., Principal Rainy, Professors Macgregor and

Blaikie; Revs. Dr. Edmond, London, Dr. Cairns, Berwick, and Dr. Andrew Thomson; Revs. Messrs. W. Arnot, Croom, Cullen, MacGill, James Robertson, M'Ewan, and M'Dowell, Alloa: Lieutenant-Col. Davidson, Councillor Sloan, Dr. Moir, Messrs. Bladworth, Macknight, advocate; John Greig, W. M'Crie, Brown-Douglas, Balgarnie, C.A., ex-Bailie Chalmers, Leith; and Mr. Brotchie, Leith. On the motion of Colonel Davidson, Mr. M'Laren, M.P., was called to the chair. The proceedings having been opened with prayer by the Rev. Mr. Croom,

The Chairman intimated letters of apology from the Rev. William Adamson, Mr. Douglas of Cavers, Councillor Waldie (Leith), Mr. John Cowan, of Beeslack, and the Rev. Dr. Bruce. In the course of his speech the Chairman said that a respected minister of the Church of Scotland had written to him, asking whether an amendment would be competent. He replied that no amendment would be competent which did not include disestablishment. He had heard a great deal lately on both sides of the patronage question and the disestablishment question, the causes of the disruption and disruption principles, and a great deal of ingenious writing had been expended on what appeared to him not to be the main subject on which a question of this kind could be decided. The important question seemed to him to be this—Would the Free Church having seceded thirty years ago, and having taken up the position they now hold, promote the object of spreading Christianity throughout Scotland or any other good object if it were to join the Established Church now, supposing there were no technical or religious difficulty and no questions at all connected with their claim of right? Putting it in that naked form, he should answer at once, and most distinctly and plainly, that no good object would be promoted by any such junction. If the 900 Free Churches and ministers, with an income of half a million for religious and benevolent objects during the past year, and the 500 United Presbyterian Churches, with an income of about 300,000*l.* a year—if they were asked, as they had been very politely asked by the Commission of the General Assembly, to join the Established Church again, he thought the answer should be that the position which they now occupied was one much more important than they had ever expected to occupy at the time of the Disruption, and that on no account would they forego that position for the sake of endowment. There were about 1,200 churches and ministers in the Established Church, including the *quoad sacra* churches, and they had very politely asked the 1,400 ministers and congregations of the Free and United Presbyterian Churches to come and join them, and they said that if they did they would give them a fair proportion of the endowments. (Laughter.) He understood the object of that meeting was to return the compliment with equal politeness and to say to the 1,200 ministers of the Established Church, "We invite you to join us—(laughter)—to come out from the Establishment and to trust to the free-will offerings of the people, as we have done." (Applause.)

Principal Rainy, Free Church College, Edinburgh, moved the first resolution:—

That the continued endowment of one of the Presbyterian Churches in Scotland, embracing only a minority of the Scottish people, is unreasonable and indefensible; that the subjection of that Church to State control is obnoxious to the known feelings and wishes of the Scottish people; that the congregations of the Established Church, having been now invested with the right of electing their own ministers, ought also to assume the responsibility of self-support; and that the endowments enjoyed by the Established Church ought therefore to be now withdrawn, due regard being had to existing life interests

In the course of his remarks the Principal said he spoke as a Free Churchman, and on the behalf of his Church he disclaimed all responsibility for having now raised the question of disestablishment—of having set the stone a-rolling. The Free Church had had many a sore loss they deeply felt of men gone from them who stood in the front in days gone by, but they had not yet fallen so low that they should fear to face any man alive or any combination of men on the old quarrel of the freedom of the Church; and one reason why it was fit that they should now speak out was because they were challenged, and that upon a clear issue embodied in transactions and events. The issue was—Shall the popularising of the election of ministers by itself suffice as a settlement, and vindicate the continued existence of the Establishment in Scotland? And on this issue they were doubly challenged. First, by the action of the State. This year the State took up the condition of the Scottish Church, and the history of Scottish Church matters was surveyed, subjected to animated discussion, and made the basis of action, and of very serious action. The State resolved to transfer the rights of existing patrons, rights older than the Reformation, to a broader constituency. But it had been made perfectly clear in the process that they would not look at the question on which the Disruption turned. They had altered, in one respect, the constitution of the Established Church, but they would not contemplate the possibility of an Establishment on any other principle than that principle of subjection which the law courts declared and the State confirmed. Two men having distinguished places had exerted themselves to show that this Patronage Act should be regarded as a satisfactory settlement—one in the State (the Duke of Argyll), a most eminent Scotch nobleman, whom they all admired; and one in the Church (Dr. Charteris), a man of very considerable influence—and each having an earnest desire, no doubt of it, to rally Scotch Presbyterianism on what he believed to be the right platform. Both of these men would go as far as they could to meet the exigencies of the case. He would be quite content to have been left out of the materials supplied by the pamphlets of the Duke of Argyll and Dr. Charteris to prove and demonstrate that essential Erastianism underlaid the views of both, and was regarded by both as essential in this case. They were also challenged by the action of the Established Church, which had reviewed her position and her history; had approached the Government and Parliament as the heir of the traditions and treasures of the Scottish Church; had presented her case to the State in that view, and had obtained what she sought. In short, State and Church, on a fresh consideration of the whole case, joined together to make their re-arrangement on the footing that the independence which they claimed for Christ's Church, and for the sake of which they separated from the State, was quite unreasonable, and not to be thought of. And this was connected with elaborate attempts to sophisticate the public mind—partly to show that their claims were extravagant and Popish, partly to show that they could not maintain them, partly to show that this Patronage Act had given to the Established Church the freedom which, in the same breath, they said was monstrous and inadmissible. Free-Churchism was to be pooh-poohed and muddled away in a general confusion of ideas. This called on them to say that it was time all this was at an end. All these thirty years they had established and endowed a Church which embraced a minority of the Scottish people, which was least useful in the poorest districts. That was thoroughly irrational, indefensible, and absurd; and in all their churches there was a growing feeling that the ecclesiastical state of Scotland was not edifying. Plainly, the Established Church thought the time had now come for holding out a hand to the other Churches and for assuming the attitude of inviting and promoting union; but the initial and obvious difficulty was of a quite different and of a far more precise and stringent kind. It was not a question of tolerating one another's views, not a matter of how much could be left an open question; but for them to enter into the relation to the State which the Establishment sustained would be, with their views, sin. It was a thing they could not do with their views; it would be accepting an obligation which they believed they must never accept. (Cheers.) The question then arose, how did the Free-Church propose to deal with the case? Did it mean that it was to keep up for ever, for its own comfort, an Establishment on one side to protest against on the ground of its Erastianism, and the United Presbyterian Church on the other side to keep separate from on other grounds? He held that it concerned the interest and the influence of the Free-Church to answer that question. The resolution he had read answered it; the present meeting answered it; the Free-Church must answer it—(cheers)—and he believed the answer could only be, without deciding at present how much there could be or could not be, that whatever Christian, whatever evangelical, whatever right-principled unions there were to be in Scotland, disestablishment was the essential preliminary to there being any union at all. (Cheers.) He did not know whether any of their friends in the Established Church might see fit to deal with anything said that night with those energetic expressions of displeasure of which they had had some specimens already; but if they did, he thougbt they might treat these with perfect good humour. He felt sure there were many members of the Established Church who were prepared to consider whether, when the question became a practical question, it was worth while to have a prolonged contest about it; but no doubt many who deeply valued the Establishment as a means of grace to Scotland would warmly contend for it, and when men were warm one could not expect they would always be perfectly just. Men that were contending for something dear to their hearts became eager, and their feeling ought to be respected even when the expression of it might become strong. But, whatever came of it, he must speak. He was in no hurry about the business. He was not deciding as to the how or the when; there was nothing in the present resolutions about the practical steps, nothing about going to Parliament or forming committees. If there had been, he did not know that he could have seen his way to come to the meeting. He was in no hurry about that; it was a question for practical politicians. The thing would come in its own time fast enough. He was rather afraid of over haste than of undue delay; but he must speak explicitly. He believed that the termination of the present connection between Church and State in Scotland would do no harm to the ministers of the Established Chnrch; he believed it would do no harm to the people of the Established Church; he believed it would do no harm to the country or to the cause of Christ—he believed all that, and therefore he was there to say it. (Loud cheers.)

The Rev. Dr. Thomson, Moderator of the United Presbyterian Church, seconded the resolution in a speech, echoing the arguments of the previous speaker, remarking that the Established Church's places of worship were like old nests in winter, from which the birds had fled, and asking why, if she had ceased to be the nation's church, she should in any degree be supported out of the nation's funds. When a thing was seen to be unjust in a free country like this it was doomed, and would any Churchman of candour say they had not, in the history of the Free Church, a triumphant demonstration of the fact that establishment and endowment were not needed to supply the spiritual necessities of the land. They had discovered that liberty was favourable to a Church's health, that too much help crippled and emasculated a Church's strength, that disendowment would not be destruction but disenthralment, and sending forth a ministry and a people on a course of liberality, and Christian action, and faith in God, which would make them a wonder to themselves. (Cheers.) No one would call in question the warm attachment of one of the Established Church's wealthy laymen, as proved by his splendid donation of half a million of money to one of its funds. But he confessed he should not have ventured to use the very strong language which Mr. Baird had used to describe the state of affairs in not a few of her pulpits and the tendency of this state of things to increase. Mr. Baird declared that there were ministers in that Church "living in a state of veiled infidelity, who preach it, and who even flaunt it in the face of the public in the shape of printed sermons," and he complained that "their presbyteries had not the courage to call them to account." And, again, uncontradicted by any of the ministers who heard him, he spoke of those "who remained in the Church and ate its bread while sneakingly preaching another Gospel than what they had undertaken to preach." If these charges were well founded, then they had another strong reason for severing the connection between the Established Church and the State, and for insisting that her endowments should henceforth be made to flow in other channels; for while he held that Christian truth gained no advantage from State endowments, but rather the reverse, he held equally that error acquired by the same means an artificial strength and a prolonged life. If there were propagandists of Rationalism, both secret and avowed, in the pulpits of the Establishment, let them be made to come out, and do their bad work on their own resources and of those of their disciples. (Cheers.) Dr. Thomson protested against a mode of putting the subject which he thought was fitted to mislead. It was, he said, asserted or insinuated that where they had not a National Church they could not have a national religion. He said, let them have a religious nation, and then they had a national religion. Nay, he went further, and was prepared to say that, as far as his personal convictions were concerned, the true and only way to get a real National Church of Scotland once more was by the way of disendowment and disestablishment. If any man would look back upon the causes of the secessions and disruptions which had taken place, he would find that the root of the bitterness had been connected with the question as to the function of the civil magistrate. Let that question be taken out of the way, and all the denominations in Scotland be placed on a footing of equality, and they should relieve Parliament and their Church Courts of endless and irritating discussion; they should have done with controversies, and have time to give attention to the great work of the pulpit and pastorate; and they should not only be able to stud Scotland with churches and schools from one end to the other, but should be able to go forth as a great united Church and help in the evangelisation of the world. (Loud cheers.)

The resolution, on being put to the meeting, was carried all but unanimously, only one or two hands being held up in opposition.

The Rev. Dr. Edmond, London, moved the second resolution:—

That the progress made by the unendowed Churches, their proved ability to maintain Christian ordinances all over the land, and the success with which they have persecuted missionary enterprises, both at home and abroad, sufficiently show that the religious interests of the nation would not suffer by the congregations of the Establishment being also thrown on their own resources, but would in all probability be more amply and more heartily provided for.

In support of this Dr. Edmond contended that the unendowed Churches in Scotland had proved their ability in regard to maintaining ordinances and missions on a scale so ample and satisfactory that the ministers of the Establishment had become a mocking superfluity. He hoped his Scottish countrymen would not burden themselves with the condition of things in the South. If there were reasons for touching the comparatively harmless system of patronage in Scotland, there were reasons a hundredfold more powerful in favour of removing the monotonous and scandalous system which prevailed in England. The spiritual bondage of that Church was deplorable in the last degree. They gathered their Convocations, such as they were, and they were the laughing stock of earnest men for their impotence; but they could not do anything and they knew it. They dared not touch a thing connected with their Church without going to Parliament about it, and he would take as an illustration the Public Worship Regulation Act. He granted that public worship must be regulated; but if there was anything that should be regulated by Christain men themselves, it was the worship of the Living God. (Applause.) In conclusion, he asked the meeting to take an interest in this matter, because the only cause of Popery in the land that was worthy of consideration at the present moment was the Ritualistic, or rather Romanizing, party within

the Established Church. Let them take care not to allow that system to get any advantage from strutting forth in State garments and pleading the status of an endowed clergy. (Cheers.) The men of Scotland had at present an admirable opportunity for carrying on the battle for disestablishment. In Scotland the work would be comparatively easy, because they held the key to the whole position. Let them clear the Scottish field from the growth of the Establishment, and it would not be long till the wave of the same movement passed over England. (Cheers.) But let them see to it that they did not lose the opportunity, because if they failed to exercise it, he ventured to say deliverance would arise from another quarter, and they and their fathers' house would be dishonoured. (Loud cheers.)

The Rev. William Arnot, of the Free Church, Edinburgh, in seconding the resolution, said that if the men of Scotland had, as was remarked by Dr. Edmond, the key stone of the whole position in their power, they would with their tools go on nibbling till something happened to the whole archway. (Cheers and laughter.) After referring to the objection taken by some to the disestablishment movement on the ground that it might counteract the good effects of the recent spiritual awakening in the land, and giving it as his opinion that this fear was not well founded, the rev. gentleman said he could not help thinking that the manner in which the magistrates had endeavoured to send those of the Free Church and others away privily was rather shabby—(laughter)—seeing that they had been wronged in this matter. (Cheers.) He would rather say to the magistrates—Nay, but come yourselves and fetch us out. (Laughter.) A great deal, in the matter of disestablishment, he then proceeded to say, depended upon the attitude which they who were joining in this movement might be able to maintain to members and ministers within the Free Church. (Hear, hear.) The object they had in view was not an ecclesiastical victory, but the coming of the kingdom of their Master in the land. (Cheers.) He desired that it should be remembered that no one man in the Established Church would lose a penny all the days of his life were they to succeed completely in their object of disestablishment. (Hear, hear.) On all sides it was admitted that vested life interests should remain untouched. (Cheers.) Men talked about confiscation, but he considered that a very stupid cry. There was to be no confiscation, and they did not propose in their hour of triumph to take one penny from any man in Scotland, or from any man's heir. Corporations had no heirs; presbyteries had no sons—(laughter)—and a parish minister, in relation to all patrimonial rights, had no heirs. The Patronage Act of 1874 settled that point, and should silence all tongues upon it. Private patrons got compensation for their sons, but corporations, having no heirs, got none—there was therefore no confiscation. He would ask his friends in the Establishment if they really wished their Dissenting brethren to glide in with them, just as one stream glided in with another, and that they should endeavour to have their students passed through one Divinity Hall? He would not believe that the Established Church actually wished this until he heard it from their own lips, although at times like that when not long ago the Established Church endeavoured to influence from an evangelical point of view a certain appointment, they had the sympathy—and they knew they had—of all other churches, and would have got their help had there been any opportunity of giving it. (Cheers.) The ranks of the supporters of disestablishment he would compare to two great armies. It was said of the Duke of Wellington that he actually cried when he heard the sound of the approaching artillery of his allies at Waterloo, but he dared say his friends of another Church had that night been rather glad to bear the boomings on the left. (Laughter.) They had heard Rainy go off with a great crack, and now another 10-pounder was just going off. (Renewed and prolonged laughter.) They of the Free Church were not going to take up their friends' guns and fire them; the weapons might be of a different kind from their own and they might burst them, but they would lay their rifles parallel and fire them at the same target. (Cheers and laughter.) Probably his brethren of the Free Church were just part of the meeting that needed most convincing, and he should like to give them a word or two. Why did they come out at the disruption? The only thing that justified them in rending the Established Church was that it had become corrupted to its core. By the interference of the Legislature and courts in its directly spiritual work, and by its acceptance of that interference as its rule, its constitution was vitiated, so that it no longer honoured the Lord, but dishonoured His cause. (Cheers.) They held that view at the time, and they held it to-day; and if any of them did not hold it, why were they here at all, and not in the Establishment? (Renewed cheering.) If they were asked why did not all the ministers leave the Establishment then, the answer was, because either they did not perceive the truth, or they were not willing to follow it. If all the ministers and members had seen as they saw, and had done as they did, the Established Church of Scotland would have been utterly annihilated on the 18th May, 1843. (Cheers.) Every Free Churchman who came out did all in his power to dissolve it utterly; how came it now that any one of the Free Church could put forth his hand to make an effort to maintain that Establishment? He held it to be demonstrable that anyone who, for example, moved heaven and earth to protect from downfall the Establishment in Ireland, or endeavoured to move society to protect the Establishment of Scotland, put a fool's-cap upon his Free Churchism. However zealously a Free Churchman might hold that it was possible in certain circumstances that there might be an Established Church a real honour to Christ and to His cause, he was not at liberty under that to put forth his hand to maintain in existence for one hour the Established Church as now constituted. He was appealing to Free Churchmen; and, taking them on their own principles, he thought he had a complete demonstration that the Erastian Establishment, instead of being an exhibition to the world of their grand principle, was a caricature and a misrepresentation of it. (Cheers.) It was exhibiting, he thought, in actual reality that inconsistency he had heard attributed—falsely, he hoped—to a West Highland professor of religion, when a neighbour said to him, "How is it, Donald, that you attend so reverently the whole day to the preaching, and your own daughter selling whisky in your own public-house?" "Oh," said Donald, "puir thing, she's no converted, it will do her no ill." (Great laughter.) In regard to spiritual independence they claimed that the Church should be left free to form its own judgment, to pronounce its own sentence, without any interference from any quarter, on its own spiritual things; and also free to determine what was spiritual and what was civil, for spiritual effects only. And they claimed that the civil courts and the Legislature had the right over all civil things, and the right to determine what was civil and what was spiritual for the outgo of their own conduct, and to keep away an encroachment by any Church. He heard an exceeding strong and bitter cry that the freedom of disestablished churches was not a whit better, but a little less, than the freedom and spiritual independence of the Established Church. Could they not learn this much, that if he accepted the interference directly to overturn or dictate the spiritual sentences of the Church, of the civil courts and the Legislature, for the sake of State connection and support, it was his sin; whereas, if he maintained the spiritual independence according to the law of Christ against any aggression, men in power did intrude upon him, then it was their sin? (Applause.) He did not take the sword, he simply suffered. A great deal of prejudice was raised against them, by comparing their claims with the claims of the Pope. Archbishop Manning, in speaking of the Pope's claim to determine the points between the civil and spiritual authorities for the one and for the other, said that the only people who had a faint glimmer of this principle were the Free Church of Scotland. But there was this difference: he did not think it was spiritual independence that troubled States; but it was spiritual independence put into the wrong hands. There was a spiritual independence in the body of Christ that would never trouble the State in this world. If the sun's rays fell upon their table, they illumined gently and warmly the whole space; they did good and not evil. But if they interposed a large convex lens, two things happened: the large space which was warmed and illuminated moderately grew dark and cold, and, secondly, one spot in the heart got the power to burn everything it touched. There was no power on earth like the human conscience. Your dynamite was nothing to it for making explosions. They concentrated the conscience power from fifty or sixty millions of people and put it into the hands of a bureau of Jesuits hidden beneath the Pope's gown, and when the bull's-eye was turned on thrones they were apt to kindle by sparks gathered from the whole Continent. But the freedom which the Church of Christ enjoyed with the people as the only ultimate appeal, would never trouble the kingdoms of this world. (Cheers.) In his recent pamphlet the Duke of Argyll said that the bill of 1874 was all that was asked in 1843. If it was not true, redress for a confessed wrong—for the duke confessed that the Free Church was right in what it asked—had not been given. If it was true, restitution had been made to the wrong party. (Laughter and cheers.) The courts awakened the wrong gentleman, and gave him the benefit. (Laughter.) And legislators did not deny that now. They confessed it, and the only reply he had ever heard to Mr. Gladstone's incisive and grand claim—(loud cheers)—made on the floor of the House of Commons—that justice and decency demanded that the Free-Church should be consulted—(renewed cheering)—was, "We knew beforehand that they would not accept it." (Laughter.) That was true, but it was not a defence. By making that defence, they confessed that the Free Church had a right to a share if they would have taken it. If they did not confess that, the defence put was not straightforward. Though the Free Church should not have found it convenient to have accepted the share themselves, they would have had a right to a voice any way as to how the share should be paid; and they would have given an opinion, and it would not have been to hand that share to the gentleman over the way. (Laughter.) He should like to give one word of warning—that when they came to the point, those of them who lived to see it must take care not to make the example in Ireland a thing to be imitated, but a beacon to be avoided. For his part, he thought whatever money formerly the Establishment of that country might have lost by disestablishment, it lost tenfold more in character by the demoralising manufactory of faggot rectories and curacies to defraud the nation of its money. (Cheers.) They did not acknowledge the Establishment to be the Church of Scotland. They esteemed and loved and worked with all the disciples of their Master there; but they did not acknowledge that corporation as the historic Church of Scotland. They came not out of the Church, but out of the Erastianised Establishment to save the Church's life and their own connection therewith. (Cheers.) Recent legislation accepted by that Establishment had proclaimed it a sect, and it had renounced thereby its claim to nationality. Statistics showed it to be a sect in a minority in the country; and they knew that that sect in the minority posessed resources that were national. He for one was there that night in the capacity of a citizen, with a vote in his pocket and a tongue in his head to demand justice. (Cheers.) And on such a cause in this day, justice, in the long run or short run, would be done. (Renewed cheering.)

The Rev. Dr. Cairns, of Berwick (U.P.), who was received with great enthusiasm, moved the next resolution:—

That the continuance of the present connection between Church and State does not afford, as claimed on the part of the Established Church, any security for national religion; and that in the religious interests of the nation, as these depend on the unity of feeling cherished and manifested among Evangelical Churches, disestablishment has become indispensable.

He held that the Established Church was responsible for the present movement. They had had fair warning, and those outside the Establishment were called now to speak out, or for ever hold their peace. (Hear, hear.) He rejoiced in that state of quickened religious feeling, and in that co-operation, which the recent revival had brought about between the members and ministers of the Established Church and other bodies. He had again and again refrained from publishing letters which he had written for newspapers because he did not feel that it would be right at that stage of a great and blessed religious movement to do anything that might mar it, or have any tendency to retard its progress. They could not now allow even that consideration to interfere with the proper discharge of their duty to themselves, to the Church, and to the country. (Cheers.) The Established Church was a political as well as a religious institution, and therefore they must deal with it in a way that they would not think of dealing with a Christian Church, both in regard to its doctrine, discipline, and government. Speaking as a voluntary, he did not believe that the Established Church as an established institution—an establishment and endowment of Christianity—was at all a tribute of homage to national religion. He regarded it as the province of the Christian Church to set up and maintain the ordinances of Christianity themselves; and while he held to everything in the articles of agreement on which the Free Church and United Presbyterians had agreed, and maintained that all these articles laid down most important points, he did not, as a voluntary, hold that he was required to accept the principle that there should be an endowment of Christianity as a tribute of homage to national religion. He held that the civil magistrate, the British Parliament, and those who had the making of the law, would show more homage to national religion if the present Church Establishment were to cease and determine than they could do under the existing Establishment. (Applause.) The National Church at the present moment, through its infelicity—which he did not blame it for, he rather sympathised with it on that account—was not capable, let it do its utmost, of paying a national tribute of homage to Christianity, because the Church of Scotland was not the National Church of Scotland; and to speak of it as the National Church, when it was represented by a minority of the people, was absurd, and a contradiction of the facts of the case. (Cheers.) He had seen no statistics on the authority of any responsible parties, by which it was attempted to be shown that the Established Church of Scotland represented the majority of the Scotch people. Even if the Church of Scotland could make out that they were in a small majority, he asked if it would be right or expedient for a small, narrow, and doubtful majority to speak in the name of the whole Scottish nation, simply on that ground. He would not shrink from stating that he could not look—with all his brotherly feeling and sympathy towards beloved brethren in the Church of Scotland—upon the Church of Scotland in its present condition as giving that clear, that distinct and unbroken witness to those great principles which it was chosen and agreed to witness to, which could make it the seen and universally accepted witness in this land to national religion. He rejoiced that from so many pulpits this truth was maintained, and he rejoiced that so many brethren had it in their power to diffuse and circulate and assert it. He rejoiced to co-operate with these brethren on any platform whatever, but he could not shut his eyes to the fact that it had been confessed, as it had been that evening, that there was a Broad-Church element within the Church of Scotland which was not in harmony with the Westminster Confession of Faith—a Broad-Church element which was certain to alter, broaden, and then to subvert the Westminster Confession of Faith, on which the Church of Scotland stood, and standing on which, in his judgment and that of many others, it alone could deliver anything like a national testimony to true religion. (Cheers.) Professor Wallace, in a recent address, had referred to the Patronage Act as having liberated patrons in the Church of Scot-

land from attachment to any creed, and argued, by parity of reasoning, that the ministers who were to be elected by patrons who had no creed, should at least have their creed greatly shortened and modified, so that in this way there must be a deviation from the foundation on which the Church of Scotland as an Establishment and as a Christian Church had stood from the beginning. (Cheers.) Now, he for one would not be a party to continuing under the name of a testimony to true religion and Scottish Christianity an institution which did not place more value, and which did not rest more entirely upon the foundation of the other Christian Churches, and which would risk altering their national religion and seriously modifying it. What a different career would, however, be before the Church of Scotland if she would lift up an unbroken testimony in support of those great truths which had been, and alone could continue to be, the life of the world! (Cheers.) He did not say there might not be difficulties in the way of working out the proposal which they made. He was far from saying, as a United Presbyterian, that they had worked out the voluntary principle to the full; but they now asked their friends in the Established Church to come over and help them. (Cheers.) They in the other Churches would be reinforced by the help of their brethren, while on the other hand those who belonged to the Established Church would receive all needful sympathy from them. (Cheers.) In reply to what had been said to the effect that they practically destroyed the best rallying point and vantage ground for any union were they to destroy the Established Church, he submitted that the truth was the very opposite. Was it possible that the people of the Establishment could be so sanguine as to expect that it would gather before long all members of other Churches within its pale? The United Presbyterians had not, he thought, in the past, proved themselves very convertible currency, and he was of opinion that in the future they were not likely to change in this respect. (Cheers and laughter.) Neither was it to be anticipated that such view of spiritual independence as were entertained by Dr. Charteris would satisfy men like Principal Rainy, Mr Arnot, and the great majority of the Free Church. (Cheers.) If their Established Church brethren were so sanguine as to anticipate this, he could only say, "Great is thy faith." (Cheers and laughter.) The Church of Scotland might as well think of annexing all England north of the Humber as of bringing within the pale of one Established Church the great body of unendowed Presbyterians. (Cheers.) The Established Church denied it to be possible that there could be such a union of their Churches as was desired unless Establishment were the ground upon which they rallied. Now, he took leave to say that Establishment had never been the essence of the Church of Scotland. (Cheers.) What would Knox, in his almost habitual disgrace with Mary, have said—what would Melville—what would Henderson at the Glasgow Assembly—what would the Covenanters upon the mountains have said, if they had been told that Establishment was the very essence of the Church to which they claimed to belong, and that it was in the power of their tyrants and oppressors to cut them off from the Establishment, and, having done this, to cut them off from the Church to which they claimed to belong, and which they were actually serving in suffering and in blood? (Cheers.) They had now a blessed opportunity of creating a united, great, and truly historical Church—(cheers)—and he appealed to those within the Establishment, by an act of self-sacrifice and self-denial which would cast around them far brighter honour than the longest and most obstinate defence could do, as well as all those belonging to the other Churches, to march out from that position in which they unhappily they were, of division and entanglement and difficulty, as a united host under the old standards. (Loud cheers.)

Professor Macgregor, of the Free Church, Edinburgh, seconded the resolution, which was also adopted.

Mr. Brotchie then proposed a vote of thanks to the Chairman, and with this the proceedings terminated.

MEETING IN GLASGOW.

A meeting "in favour of the disestablishment and disendowment of the State Church of Scotland" was held on Thursday in the City Hall, Glasgow. By the time fixed for the commencement of the proceedings, the hall was filled in all parts by an audience which comprised a considerable number of ladies. About 3,000 persons were present. On Dr. Cameron, M.P., and a number of other gentlemen making their appearance on the platform, there was an outburst of cheers mingled with hisses. Dr. Cameron was, on the motion of Ballie Burt, called upon to take the chair. There were also present on the platform Revs. Dr. Cairns, Eadie, Buchanan, Young, Jas. Black, Ker, and M'Ewan, of Glasgow; Dr. Johnstone, Govan; Dr. Boyd, West Kilbryde; Rev. Messrs. Wm. Thomson, John M'Coll, H. Bremner, W. M. Mackay, P. Richardson, David Perret, Wm. Ramage, Robert Alexander, C. G. M'Crie, Alexander Oliver, John Mitchell, Jas. Buchanan, George Stewart, John Stark, G. C. Hutton, John Kerr, D. Menzies, Robert Johnstone, George Campbell, Bailie Burt, and other well-known laymen.

After prayer had been offered by the Rev. Dr. Buchanan,

Mr. Pearson read letters of apology from Messrs. George Anderson, M.P.; John Ramsay, M.P.; H. C. Bannerman, M.P.; Sir Peter Coates, Rev. Drs. Douglas, Scott, and Guthrie; Rev. Messrs. John Nicol, Samuel Chapman, R. T. Atkinson, J. W. Ashworth, John Douglas, Messrs H. E. Crum Ewing, J. W. Burns, W. Graham, ex M.P., Jas. Campbell, jun., Provost Wilson, of Govan, and others. Mr. Anderson said he thought the proposed first resolution was a perfectly logical non-sequitur to the recent Patronage Act. Mr. Graham said he was glad to perceive that the principles of disestablishment were gaining ground in these and other countries, far more rapidly than any of them would have dared to anticipate a few years ago. Mr. Campbell, of Tullachawen Castle, wrote:—

We have been accused in some quarters as being actuated solely by a desire to pull down the Established Church. I trust we are guided by a much higher principle than that. Of course our views, if carried out into practice, would necessarily interfere with the existing Establishment; but I see no other way of reaching the solution of the great ultimate object of union, towards which all the Churches are professedly tending, and which in this country is so much to be desired and prayed for. If any other way can be suggested I am sure it would meet with unbiassed consideration by all parties. I am proud to say, that my experience as a Free Churchman has bred in me the firm conviction that there need be no fear that the offerings of the people towards the proper maintenance of religious ordinances, both at home and abroad, will at all prove inadequate.

The Chairman then addressed the meeting. He said disestablishment was imperatively demanded in the interests of the Church. (Cheers and hisses.) A year ago that meeting would have been impossible, but as they had heard from a very high quarter, a great many things had happened since then—(cheers)—and amongst others the passing of the Patronage Act of last session. The passing of that Act marked a crisis in the relation of the Free Church, and of the voluntary churches of Scotland, towards the Establishment which it was not difficult to explain. While the Patronage Bill was not before the public the General Assembly of the Free-Church had explicitly and emphatically expressed its disapproval of establishments, and when the bill came before the public the Free Church General Assembly repeated that no provision which it contained could in any way remove the vital objection which it felt to re-enter the Establishment. (Cheers.) Then while the measure was before Parliament it had become every day more apparent that, under the cry of remedying abuses, the promoters of the bill wished to entice into the Establishment the members of the disendowed Churches. It was not pretended at the time that the bill would bring about a bodily union between the Free and Established Churches, but it was said it would render more easy the passage of families and individuals from the one Church to the other. In the passing of the Act, the Voluntaries also recognised a critical change of policy on the part of the supporters of the Established Church. They had up to that time declared that disestablishment was only a matter of time. They had seen it carried out in one portion of the United Kingdom—they had seen it carried out in one part of the colonies after another with the very best results to the vitality of religion; but they had perceived in the Act of last year an undisguised attempt to strengthen the Established Church at the expense of their Voluntary brethren, and endowed religion at the expense of self-supporting religion. (Cheers.) It was well that they should understand that the movement they were advocating was a Scotch movement. (Cheers.) The passing of the Patronage Act did not affect England — (interruption and noise by persons at the back of the hall)—and although he knew many of those present were inclined to go further than this, he thought they were all agreed that the case for the disestablishment of the Church of Scotland was a much stronger one than could be got up for the disestablishment of the Church of England. (Cheers and interruption.) The English Church was undoubtedly the Church of the great majority of the population; but whatever might be the strength of the Church of Scotland, about which there had been much statistical disputation, there was no question of the fact that the Establishment was in a decided minority. (Cheers, slight hisses, and interruption.) Again, although in England the Establishment was connected with many abuses which happily the Church of Scotland was free from, yet it was useless to deny that if they disestablished the Church of England, binding together as it did various sects ranging from Calvinism on the one hand to Roman Catholicism on the other, that Church would cease altogether to exist. In Scotland, however, the removal of the Establishment would be the removal of the great stumbling-block which prevented the union of the Presbyterian Churches into one great force. (Cries of "No, no," and cheers.) Some people appeared to be inclined to deny this—(laughter and interruption)—but probably some weight would be attached to the testimony of the Duke of Argyll in regard to this question. His grace, in reference to that point said—"As regards the reunion of the Churches, I have always said there is no hope whatever of the reunion of the Free Church and the Established Church, except on the ground of disestablishment." (Cheers.) There was no danger to Presbyterianism involved in the proposal to disestablish the Church of Scotland—it was simply a question of political equity, and of a paltry quarter of a million of money annually. The hon. gentleman next proceeded to allude to the propriety of such a meeting being held in Glasgow, and then mentioned that the returns laid before the House of Commons last session, giving the number of communicants in connection with the Established Church, showed that in Lanarkshire and Renfrewshire, of which Glasgow was the great centre, the adherents of the Established Church did not number one-fourth of the population—(cheers)—and making allowance for those who did not attend church at all and for the Roman Catholics in Glasgow, he did not believe the proportion of these adherents was more than one-third of the Protestant population of the two counties. ("Hear, hear," laughter, cheers, and interruption.) The Dissenting Presbyterians already numbered one-half of the entire Presbyterian population of Scotland, and the most flourishing Established Churches were those conducted on the Voluntary principle. (Cheers.) The experience of the Highlands showed that in the poorer and more thinly populated districts the Establishment was equally unnecessary. Notwithstanding the efforts which had been made to cultivate it there, the Established Church was an exotic plant—the population belonged to the self-supporting Churches. He would not trouble them with statistics as to the various parishes, but they were doubtless familiar with the fact that in Sutherland, with its population of 24,000, only 378 communicants were returned as belonging to the Established Church; while they had also heard that in the presbytery of Lewis, out of 23,500 of a population, all but 500 belonged to the Free Church; and in connection with the parish of Uig, only seven communicants were returned as belonging to the Established Church. That, however, was not the worst case, because in another parish of which he had heard there was only one such communicant. (Laughter.) Then, again, the total annual revenue of the Presbyterian Churches of Scotland amounted in round numbers to about a million and a quarter, of which all but a quarter of a million was derived from voluntary sources, while out of the quarter of a million supplied by endowments a very considerable nnmber of thousands of pounds were annually wasted—as, for example, in maintaining churches in parishes where there were only two or three communicants, in augmenting the livings of the Highland clergy, and in keeping up the pageantry of the General Assembly. (Cheers.) Having next shown how union among the Scottish Churches would lead to the saving of the funds, Dr. Cameron said that as Ahab, the King of Samaria, coveted the vineyard of Naboth, because it was the inheritance of his fathers, so the promoters of the Patronage Act had coveted the vineyard of the self-supporting Presbyterian bodies, fruitful in men and in money; and submitted that which they had set themselves to do was to tap the sources from which the revenues of the Dissenting Churches were derived. It was not pretended that it was necessary to perpetrate this act of injustice in order that bodies apathetic in Christian work might be supplanted by bodies more zealous; but the injustice had been perpetrated simply in order that a moribund Establishment might snatch artificial strength by an infusion of some of the life-blood of her stronger and healthier sisters, and that an excuse might be given for the continuance of an unnecessary, invidious, and wasteful subsidy from the national funds. He was aware that the excuse for this measure was the remedy of internal abuses in the Established Church. They had no objection to the remedy of these abuses, but they believed that in attempting to remedy them by legislatiou it was necessary to reflect upon the altered state of matters to which these abuses had given rise. The Act would doubtless have prevented the disruption, as the raising of a safety-valve would prevent the eruption of a steam-boiler, but there was no use tinkering at the safety-valve thirty years after the explosion had taken place. (Loud and prolonged cheers.) The hon. gentleman, after having pointed out that disestablishment was the only ground upon which union could take place, submitted, in conclusion, that when the Established Church broke the truce in virtue of which she had been permitted to enjoy national property and special privileges, to which she had no better right than the other two millions of their fellow-countrymen—when she disturbed that truce, and sought to substitute for it a policy of aggrandising the Establishment at the expense of the self-supporting Churches—the time had come when practical voluntaries of every kind must coalesce, and do battle for the great cause of religious equality. (Loud and prolonged cheers.)

The Rev. Dr. Cairns moved the first resolution as follows:—

That inasmuch as under the new constitution of the Established Church, granted by Act of Parliament, the members and adherents in each congregation are to elect their own minister, it is not only equitable in itself, but has become in all the circumstances indispensable, that they should support him, and provide for the erection and maintenance of all fabrics held for behoof of the congregation; and that national endowments should be withdrawn from the congregations at present participating in them, proper regard being had to existing life interests.

In speaking to this resolution, the rev. Doctor remarked it had been said that the advocates of dis-

establishment were making attacks upon the Church of Scotland. (Cheers and interruption.) He made no attack upon the Church of Scotland—he attacked only the connection of the Church of Scotland with the State. (Cheers and interruption.) He was one of her sincerest, and, he trusted, in the end, would prove to have been one of her most enlightened friends—(cries of "Oh, oh," and cheers)—and he supported this movement because he believed it to be for the good of the Church herself, and for the good of the country. One reason why the disestablishment movement should be supported was that there was undoubtedly a tendency within all Established Churches towards something like laxity and uncertainty of Christian doctrine. While Dr. Cairns was going on to argue that in the event of disestablishment being brought about the Churches would be brought to the profession of purer doctrine, the noise at the further end became so great that

The Chairman rose and intimated that unless the persons who were causing the disturbance speedily subsided, he would require to call in the aid of their friend the civil magistrate. (Cheers, laughter, and hisses.)

Dr. Cairns was then allowed to resume his remarks, which he did by expressing, in terms similar to those used at the Edinburgh meeting, his hope of seeing a day when all the Churches in Scotland would be brought together in a blessed union.

Treasurer Miller seconded the resolution.

Mr. G. M'Leod then rose to propose the following amendment :—

That the present agitation for the disestablishment and disendowment of the Church of Scotland is uncalled for, and is not in accordance with the general mind of the Scottish people.

(Uproar and cheers.)

The Chairman declined to put this motion as being contrary to the object of the meeting. There was more disturbance in some parts of the hall, which having subsided,

The Chairman said that he had been threatened by the gentleman who wished to put the resolution, that unless he was allowed to address the meeting the proceedings would be interrupted. (Hisses and applause.) Now, they must have no threats, and they would have order maintained. (Applause.)

The Rev. Dr. Adam moved the second resolution as follows :—

That in view of the progress of unendowed sister Churches, and especially in view of the standard of ministerial income reached by them, and the work they have undertaken for supplying the spiritual wants of the poor, disestablishment is eminently desirable in the religious interests of the nation, as thereby the congregations of the Established Church would not only be called to discharge the Christian duty of supporting their ministers, thus drawing closer the bonds of union between pastor and people, but they would also be induced to develop their resources, and to apply them more widely for the religious good of the nation and of the world.

In supporting it, he said he was a speaker there that night in consistency with, and in vindication of, Free Church principles. With the abstract question of the lawfulness of any National Establishment their resolutions did not deal, and he was not to be held as maintaining the negative. On the contrary, he was ready at the proper time to support the affirmative, though with larger modifications and explanations than at a former period he might have thought of making. How could any one who participated in, or who approved of, the Disruption hesitate to go all the length they were now doing? Those who took that momentous and memorable step thereby declared that the actual Establishment was so vitiated by the decisions of the civil courts, homologated as these were by the action of the Legislature, was so altered and Erastianised in its constitution, that they could no longer remain connected with it without sacrificing the honour of Christ and the rights conferred by Him on His people, and, therefore, without the commission of grievous sin. Could mortal man, he asked, have advocated the continuance of so anomalous, absurd, and indeed impossible, an institution? The Government refused to maintain any other, and the Church, therefore, was wholly unworthy to be maintained. The Disruption thus meant disestablishment. To his mind nothing was surer or clearer. But if so, "why," it might be asked, "have you been so long silent? and why do you come forward now and raise this hostile cry? Is the Establishment worse? is it not better? has it not been popularised and improved by the late Anti-Patronage Act? and does it not look strange, even ill, that the present time should be chosen for such a crusade?" He had two things to say in reply. The first was that the Establishment was not essentially or materially changed by the recent legislation. Patronage had been abolished, or rather it had been transferred from the old patrons to new ones, the latter being not individuals or corporations, but popular bodies; but this had been done without the slightest recognition of any Scriptural or anciently guaranteed rights possessed by Christian people—it had been done by Parliament creating a constituency unwarranted by, and unknown to, either the law or the practice of the old historical Church of Scotland—it had been done in the way of exercising an authority over, and delegating powers to the Ecclesiastical Courts fatal to their freedom. Then, he answered, secondly, that so far as the Establishment was changed by the recent legislation, it was in a way which challenged them in the Free Church to declare and carry out their principles. The Establishment had sought to get, and had succeeded in getting, new powers and privileges from the State; and on the lowest ground, as a part of the nation, they had a direct interest in and responsibility connected with these proceedings. This Act had been introduced avowedly for other purposes than merely to benefit the people of the Church. Was he uncharitable in saying that with many it had been much of a political move designed to strengthen a party whose fortunes were at a low ebb in Scotland? Ecclesiastically it was a scheme to draw over the ministers and members of surrounding churches, especially those of his own, who were thought to be more open to such seduction. With some of its leading advocates there was no disguise, with others of them a very thin one, which all could see through, and so attempts had begun to be made in the Highlands and elsewhere to work the measure for that end. In these circumstances, they were bound to tell the world what their Free Churchism was, bound to say what they honestly thought of the Establishment, bound to take up the challenge thrown down, and enter the lists. That was his answer; that his vindication of their present movement. The rev. Doctor went on to say he advanced a step further, and said he was there not as an opponent but as a supporter of national religion. What was national religion? Surely the first and great element in it was—there must be religion real, and not merely nominal—of a personal, and not merely of a parchment description. In proportion as a whole people was leavened with the doctrine and spirit of the Gospel, was under the power of vital godliness, there was a national religion which should and would show itself in public actings, in the administration of rulers, and in the measures of parliaments and princes. But what he had no sympathy with was the importance attached by many good people to formal legal enactments, to State testimonies and services, however hollow and hypocritical, however little these might have behind them of real conviction and heartfelt submission to Divine authority. If only there was something in the statute-book, something royally instituted or sanctioned, that was enough for these people; there was the essence, at all events, the conclusive evidence or guarantee, of national religion. There might, however, be no religion, properly speaking, in the matter, no homage to that God who required truth in the inward parts, and would not be mocked. Why, he had heard it seriously maintained in the General Assembly that the great security for orthodoxy, for godliness, and all good, lay in the fact that the Confession of Faith was guarded by Act of Parliament, and so could not be changed in one iota by the Church without the State's sanction. Now, it was constantly assumed that this national religion was bound up with the existence of a national Establishment. There was no such connection. There could not be a greater or more palpable delusion. The idea was simply absurd. It might sound a paradox, but it was a sober and demonstrable truth, that the first duty of national religion might be to pull down and root out a national Establishment. Here he could make his appeal to history, which some would understand better than argument. Was it not exactly so at the Reformation? No sooner had the Evangel sounded through the land and taken possession of the people, than they demanded and effected the overthrow of the then existing Popish Establishment. Was it not so again at the Revolution? Then national religion, long crushed under the iron heel of persecution, rose in its strength and swept away the Episcopal Establishment which despots had imposed on the country. And might not that be which had been? might not national religion have the same duty to discharge a third time as it had had a first and second? Was this not its duty now? Erastianism was not wronged by being classed with Episcopacy, or even with something worse, and the hand of Erastianism was in the system they were now assailing. Ah, but they might say, all this was done, these corrupt institutions were got rid of, for the purpose of putting in their place something sounder and better. First, a Protestant Church supplanted a Popish one—then a Presbyterian an Episcopal one; but what was now to succeed? Sweep away the Establishment, and what was to become of the country? Was it not to be given over to heathenism? Would not national religion, in every sense of the expression, perish? To all such questions, he submitted, his question supplied a sufficient answer. The rev. doctor proceeded to point out how the progress of the unendowed sister Churches gave abundant evidence of the efficacy of the self-supporting principle; and alluding to disestablishment as being eminently desirable in the religious interests of the nation, he contended that it was a Christian duty for congregations to support their ministers. There were many congregations, he said, who did not pay their ministers, and paid dearly for not doing it in the loss of mutual interest, sympathy, and blessing. And while great good would result in this way, what resources would, he asked, be unlocked for the Christianisation of the land and the world? The Free Church had last year an income of 511,000*l.*, more than half-a-million. The United Presbyterian had somewhere about 330,000*l.*, according to the last statement which had come under his notice. The Establishment raised voluntarily more than 300,000*l.* They had thus between 1,100,000*l.* and 1,200,000*l.*; and what did all the State endowments amount to? About one-fourth of that sum, for they were considerably under 300,000*l.* Could the members of that Church, with their numbers and resources, not easily contribute all they would lose, and largely exceed it? Yes; and were they put to the test, and pressed with the obligation, would they be behind their poorer brethren? He thought, he said in conclusion, better of their friends than to entertain a doubt as to this, so that he believed they would, in the event of their movement proving successful, see a gracious rivalry as to who would do and give most for the support and diffusion of the Gospel, while there would be developed a liberality that would provide for every waste place of our land, and flow forth over the whole field of missions. (Loud cheers, and slight hisses.)

The resolution was seconded by ex-Provost Morton, of Greenock.

Mr. J. CARVELL WILLIAMS, in supporting the motion, said the Liberation Society, which he represented, was formed at a critical period in the history of Scottish Church Establishments. The great exodus which took place from the Establishment in 1843, and which seemed to exhaust the Establishment of its heroism and its virtue, not only fired his youthful imagination, but filled the Nonconformists of England with admiration. (Hear, hear.) For some time they looked to Scotland with a wistful eye, and thought the new Free Churchmen and old Voluntaries would combine in the overthrow of an Establishment which had been so severely shaken. They had been too sanguine, however. He supposed that Scotland needed then, what it was said the whole kingdom needed now—a period of rest. (Laughter and cheers.) The Voluntaries of Scotland were content with having achieved a great intellectual contest, and were satisfied that it was only needful to put forth their hand, and the Establishment would fall. The Liberationists of England, however, were a patient race. They had learned to labour and wait, and now they were having their reward. (Cheers and a laugh.) When he heard that the Government were about to introduce the measure on patronage, he thought they could not be so infatuated as once more to stir up a question so fraught with fatal memories in the history of Scotch Establishment. When it became certain that the upholders of the Establishment had prevailed on the Government to allow the Lord Advocate to introduce a bill on the subject, he repeated the exclamation of Cromwell, "The Lord hath delivered them into our hands!" (Laughter and prolonged cheers.) The Duke of Richmond, in introducing the measure in the House of Lords, spoke with as much unconsciousness of the mischief he was doing as a child displayed when he put a lighted stick to a packet of gunpowder; and the Duke of Argyll used arguments which might come with a good grace from a Congregationalist or a Voluntary, but which were utterly destructive to Church Establishments. The bill had been carried, and already the leaven had begun to work, and the predictions uttered by its opponents were in course of fulfilment. (Laughter, cheers, and cries of "No.") The large meetings held at Edinburgh and Perth, and that great meeting, clearly indicated that the people of Scotland were in due time going to put an end to the Establishment of Scotland. ("Oh, oh," and applause.) The chairman had said that no one could have expected twelve months ago that such a meeting would be held; and he (the speaker), was scarcely sanguine enough three months ago to have expected such a meeting would be held in Glasgow that evening. He suspected that there were gentlemen on that platform who did not feel quite comfortable at being in the company of even so harmless and inoffensive an individual as himself. (Laughter.) He was there in the name of a great institution, to proffer help for the accomplishment of the great object they had now set before them. If any of them were inclined to think that they did not require it, let him remind them of what had happened in connection with the Irish Church Establishment. (Cheers.) If ever there was a weak institution that was one, and yet it required the combined exertions of the Liberals and Voluntaries of England and Scotland in order to bring about its termination. (Cheers.) The Establishment of Scotland would probably be the next to go. (Cheers and hisses.) He thought if the Irish Church stood first, the Scottish Establishment would stand second. (Cheers.) But let them not forget that side by side there was another Establishment far stronger, and that these two Establishments were like semi-detached houses. When one went, the other was in terrible jeopardy. However weak they might think the supporters of the Establishment in Scotland, the supporters of the Establishment in England would make common cause with them, knowing that they were, in fact, fighting for an institution to which they themselves belonged. (Cheers.) He ventured to differ from the chairman when he expressed the opinion that there was not so strong a case against the English as against the Scotch Establishment. He thought the English would be happy to change places. The speaker then proceeded to refer to facts in support of his view, and closed by replying to a handbill which had been circulated in the hall, and in which the agitation was deprecated on the ground of the alienation and the bitterness of feeling which it would occasion. Those evils, said the speaker, had to be faced already. The mischief had been done, and their mission was to put an end to a source of strife so as to bring about a lasting peace. (Loud cheers.)

The resolution was then carried almost unanimously.

In moving the third resolution the Rev. Dr. Edmond delivered an animated speech which was much applauded.

Mr. James Stewart moved a vote of thanks to the chairman, which was carried with acclamation. The Rev. Dr. Young having pronounced the benediction, the meeting separated.

PERTH.

On Wednesday, Dec. 9, the Liberation Society deputation visited Perth, and addressed what proved to be the largest and best meeting the society has yet held in that city. It took place in the City Hall, which, notwithstanding a bitter cold night, was full. Robert Pullar, Esq., one of the society's executive committee, presided, and, in his opening address, said that, thanks to the change of government, the question of disestablishment had received an impetus which the most enthusiastic friends of the movement would have hoped for for many years. Dr. Edmond, one of the deputation, referred to a number of facts indicating the progress of the society's cause—progress so great that the *Scotsman* said there was disestablishment in the air, and the *Spectator* that everybody seemed to have disestablishment on the brain! After the Rev. Mr. Sutherland, a United Presbyterian minister, had spoken, the Rev. Mr. Gibson, of the Free Church, made a pointed speech. He denied that State connection was essential to a Church's life; if it were, it was already dead, and only required a decent funeral. Religion would have died out in these lands but for dissent and secession—the so-called national churches were but its sepulchres. Mr. Heath, the society's Scottish agent, in a short speech, made a good point by describing the Broad-Church principle as the Noah's Ark theory. Mr. Carvell Williams—who, while the Edinburgh meeting was proceeding was attending the Newcastle conference—joined Dr. Edmond at this meeting. He illustrated the points of his resolution by reference to the English Establishment, describing with much pungency the traffic in Church livings, and asserting that the iniquitous system would live till the death of the Establishment. He also showed how impossible Christian union was while such an institution existed. The Rev. Messrs. Tulloch (Free Church), Wardrop and Knowles, and Baillie, also took part in the proceedings.

DUNDEE.

The meeting here on Friday night had to be held in St. Paul's Free Church, the Kinnaird Hall not being obtainable. There was a good audience, in spite of a wet and windy night. Ex-Bailie Moncur presided, and expressed his deep sympathy with the society's object, and he said that the great majority of Free Churchmen had learned that the peculiar advantages enjoyed by the Established Church were hindrances, and not helps, to the attainment of the results for which Christian churches existed. Dr. Wilson, a venerable Free Church minister, and an ex-moderator of its Assembly, opened with a manly speech, in which he adjured his brethren of the Establishment to cast off their bonds, and enjoy the liberty of the unestablished churches. The Patronage Act had not struck a link off the fetters of the State-chain, and he felt that, in asking for disestablishment, he was acting consistently with the position he took up thirty-one years ago. Dr. Edmond replied effectively to the charge that he was a political Dissenter, and urged that the present was pre-eminently the time for carrying on liberation work. Mr. Jenkins, M.P. for the borough, said he regretted that Free Churchmen should take any trouble to defend themselves from the charge of incousistency; for it could not be but that the logic of facts had modified the opinions held thirty years ago. He also said that the English and Scottish Churches must stand or fall together. Let no one think that the Scotch would disestablish their Church unless they had with them the feeling of the English people. He did not think, as some did, that the English Establishment was less unjust and injurious than that of Scotland. Mr. Carvell Williams took as the theme of one part of his address the anomalies and contradictions involved in the existence of a Presbyterian and Episcopalian Establishment side by side; alluding to the comments of the High-Church journals on the Queen's communing in Crathie Church, and to Principal Caird's being obliged to officiate in Westminster Abbey as a layman. Dr. McGavin (United Presbyterian) followed in an effective speech, and the Rev. Charles Short said that *he* desired the disestablishment of the Scotch Church as a means of disestablishing that of England. The Rev. J. C. Baxter, Councillor Henderson, and Mr. Geo. Rough proposed votes of thanks.

ABERDEEN.

(*By Electric Telegraph.*)

Tuesday morning.

The meeting held in this town last night was as successful as those which preceded it elsewhere. The attendance was large, and consisted mostly of men, and the proceedings were most enthusiastic. All the speakers, except the deputation from the Liberation Society, were Free Church men. These gentlemen, the Rev. Dr. Edmond, of London, and Mr. Carvell Williams, urged the importance of treating the disestablishment question as one of Imperial concern, and not solely in reference to Scotland.

ST. ALBAN'S, HOLBORN.—There was no alteration on Sunday in the mode of conducting the services of St. Alban's, Holborn. The lamps in the chancel and the tall candles on the altar were lighted, incense and vestments were used, and there were the usual postures and genuflexions. Mr. Mackonochie was the celebrant.

THE NEWCASTLE LIBERATION CONFERENCE.

In our last number we were able to give in a telegram of about two columns from our own reporter, some account of the conference and public meeting of the Liberation Society held at Newcastle on the preceding evening. At the former there were representatives present from the five northern counties. Several letters of apology were read at the conference. Mr. T. S. Aldis, writing from Harrogate, hoped that progress was being made in arranging some practical scheme. Mr. Stevenson, M.P., in stating his inability to be present, said he had never attached himself to the Liberation Society, though he had often supported the same measures for the advancement of religious liberty. Mr. Backhouse, M.P., wrote to say that he was prevented attending by reason of other engagements. Sir Wilfrid Lawson, M.P., hoped they would have a successful and encouraging meeting. He was very sorry indeed to hear that Mr. Cowen was still unfit for much public work. Mr. Walter Henry James, M.P., after thanking them for their invitation, wrote to say that he had always maintained an opinion that the severance of Church and State in this country could never be carried out till some scheme was propounded to deal with ecclesiastical endowments. He was in favour of an inquiry into these revenues for this purpose. Sir Arthur Monck, M.P., also expressed his regret at not being able to be present. Dr. Cairns, of Berwick, after stating that he was to be present that same evening at a disestablishment meeting in Edinburgh, said that there, and subsequently in Glasgow, representatives of the Free Church were to appear along with the older Dissenters, and the meetings were likely to exert a great influence. He was exceedingly anxious lest these great agitations should draw away attention from the religious movement which had so happily advanced both in England and Scotland; but as they came upon them in the providence of God, he trusted that He would not suffer the one to injure the other. Sir John Swinburne regretted his inability to attend, as he should be abroad at the time. He fully sympathised with the objects of their society, as it had long been his opinion that the sooner all connection between the State and the Church of this country ceased the better.

Mr. A. Illingworth, in making a statement respecting the proposed 100,000*l.* fund, explained the manner in which the movement had been carried on in the past, and stated that the annual expenditure had amounted to something like 5,000*l.* The necessity was now felt, however, of reaching every hole and corner of the country by means of public meetings, lectures, placards, societies, literature, and so forth, all which would add to the expense of the society. It was resolved at the triennial conference to raise a fund of 100,000*l.*, which would give an annual income of 20,000*l.* to carry on their work. A very good meeting had been held at Sunderland, where Mr. Backhouse had put himself down for 500*l.*, Mr. Samuel Storey for 50*l.*, and Mr. Andrew Common for 25*l.* The subscribers in Newcastle and Gateshead numbered 109, and there was little doubt that if efforts were made this number could easily be increased to 1,000*l.* (Applause.)

The evening meeting in the Central Hall was well attended, notwithstanding the great inclemency of the weather, and was presided over by Mr. R. S. Watson, who made an effective speech. We have only space to report two of the speeches delivered on the occasion.

Sir Henry Havelock, M.P., in moving the first resolution, said Mr. Gladstone was perfectly right when he said, two years ago, that before going to the House of Commons to ask for disestablishment they should make the principle known to those who elected that House, and bring them round to their way of thinking. To carry the country with them, there were, he thought, two things to do. The first was to disabuse the public mind as to certain aims that were attributed to them; and the next was to put before the people the ends they really had in view. The first great charge that was brought against them was, that they desired to pull down and destroy the Church. He could only say for his part that if the society had any such end in view, he could not lend it any countenance or support whatsoever. (Applause.) On the contrary, however, he took it that the object of the society was to build up the Church so-called, and to strengthen it by causing it to fall back upon the voluntary support of a free people, and to purify it by casting out from it those fatal elements of error which entered into it at the time of its compromise with Rome on the occasion of the Restoration of Charles II.—a compromise which was festering and fermenting until it had culminated in corruption that was threatening the very existence of the Church. The dependence of the Establishment upon the State hindered its spirituality and vitality; and it perhaps might astonish some of them, as coming from a speaker on a disestablishment platform, when he said that they wanted nothing more nor less than a second Reformation. It was because he saw no other cure than disestablishment that he advocated disestablishment. (Applause.) What was it that made the Estahlishment the determined foe of any national education; hindered it from fellowship with other Christian communities outside of her border; and above all made it, instead of being, as it once proudly boasted to be, the bulwark of Protestantism, the main instrument by which the people were gradually becoming familiarised with Romish ceremony and doctrine acted in dumb show, instead of being spoken properly? ("Hear," and applause.) He charged all those faults and weaknesses to Establishment, and Establishment alone. Therefore, he maintained that they were not doing their duty if they did not strive to hold continually and evermore prominently before the eyes of the people of this country the great principle of freedom of religion entirely severed from dependence on State control. (Applause.) It was under the shelter of the Establishment that the faith of this country was being insidiously and steadily sapped, and being prepared step by step to embrace that very superstition against which the Establishment prided itself on being the principal barrier. They should not forget the support they had received from that great man Mr. Gladstone, in the pamphlet he had recently published. (Applause.) He could not but think that it was one of the wisest things Mr. Gladstone had ever done. It was possible he might have alienated openly those who had already been his secret foes; but he took it that for every one Mr. Gladstone lost, there were attracted to him ten sound, firm, true-hearted Englishmen. (Hear, hear.) Every Englishman that loved his country, every true Liberal, must rejoice that Mr. Gladstone had spoken out so plainly as he had. He had scattered to the winds the accusations of his enemies that he leant towards Rome. That calumny, it would be admitted, would never show its head again. While Mr. Gladstone reaffirmed, and boasted proudly, that he had done, and readily done, all that he could for civil equality and religious freedom to his Roman Catholic fellow-subjects, and gloried in having done so, he crushed for ever the accusation that he ceded to them civil rights because he had a leaning towards their religious opinions. Let that great statesman go one step further in the path he had indicated for himself, and see the logical consequence that religious equality to the Nonconformists of England demanded their release from the insidious advantages under which the establishment by the State of one sect placed them, and he (the hon. member) thought the Nonconformists, who were, after all, the backbone of Liberalism in this country, would give him in future such a triumphant majority as would cast all his previous victories into the shade by comparison. (Applause.) The Liberal party could never desire to have (and never could have during Mr. Gladstone's lifetime) any other leader than he. (Applause.) But Mr. Gladstone could never go back to the conquering leader that he was in 1868 until he gave to the Liberal party the hope that their just claims in this matter, and especially also upon the point of education, should be fully satisfied. (Applause.) They ought to show to all the world that what they mainly desired was to bring the publicly-professed faith of this country back to the standard of the Reformation—the only infallible standard of God's Word. That, he maintained, was their primary object, and if they fully believed that it could only be done by disestablishment, then disestablishment they would have. (Applause.)

Mr. Burt, M.P. for Morpeth, who was received with continued applause, said he was present that night not so much as a Nonconformist as in the capacity of a citizen and a politician. ("Hear, hear," and applause.) He had never taken, nor did he now take, much interest in mere theological controversies; and if the Church of England had been merely an ordinary religious society, so far as he was concerned he should have been content to let it alone. But it was a Parliamentary Church. It had been described by Lord Houghton, some time ago, as being a branch of the civil service—(laughter and applause)—and whether they would or not, it seemed that it would insist upon their being recognised as members of its body. That being the position, it seemed to him that the Church challenged attention and criticism. Well, he was one of those who did not believe in the connection between Church and State. If anything in this world was to be free and personal, belonging to the individual conscience and the Creator, it was religion, and when the State attempted to fix a creed for the people it seemed to him to travel out of its true province, and to undertake a work for which it was not at all qualified. (Cheers.) This was what the Church had done, and, as a previous speaker had remarked, in this it had failed. Here was a Church, the most richly endowed in Christendom, and what had it done to Christianise the people of England? (A voice; "Much" and loud cries of "Nothing.") It had been called the Church of the poor man? What right had it to such a title? What had it done for the poor man? What had it done to enlighten his mind or improve his morals? (Hear, hear.) It had done less in this direction than some of the poorest and most despised of the Methodist sects in the country. (Cheers.) The poor man's Church! In what great movement for the liberties and the rights of the people of England had the Church taken the side of the poor man? In the struggle for cheap bread and cheap literature, in the struggle for civil equality and for political right—in all their struggles for liberty had the Church been on the side of the weak, the poor, and the oppressed, or had it been on the side of the powerful and the wealthy of the country. (Cheers.) He should not attempt to give an answer to that question, but should just take the liberty of reading what some, who might not be called rabid Democrats or Radicals, had to say upon this subject. Mr. Lecky said:—"No other Church so uniformly

betrayed and trampled on the liberties of her country. In all those fiery trials through which English liberty has passed since the Reformation, she invariably cast her influence into the scale of tyranny." Lord Macaulay, who was himself a Churchman, and who was one of the most able and eloquent defenders of Church Establishments, also said:—"The Church of England continued to be for 150 years the servile handmaid of monarchy, the steady enemy of public liberty. The divine right of kings and the duty of passively obeying all their commands were her favourite tenets, and once, and once only, and but for a moment, when her own dignity and property were touched, did she forget to practise the submission which she had taught." Mr. Gladstone, who had recently blown a trumpet which seemed to be shaking the walls of superstition all the world over—(applause)—wrote some thirty-five years ago a pamphlet on Church and State. The leading arguments in that pamphlet were quite as effective in the direction of establishing Mahomedanism in Turkey as in the direction of establishing Episcopal Christianity in England. But in the course of this somewhat remarkable pamphlet, Mr. Gladstone made this very remarkable statement. After saying that unity was an essential of truth, he said that the characteristic of the Church of England was her unity. She was one in mind and one in body. Well, he did not know how far that might be true at the time it was stated, but he did venture to say that even Mr. Gladstone himself would not claim that as a characteristic of the Church of England at the present time. (Applause.) There had been laid before them some evidences by the previous speakers of the unity that was prevailing in the Church? What had occurred in Oxford but a week ago? A right rev. bishop had been announced to preach in a certain church, and another right rev. bishop inhibited him, and would not allow him to preach. Bishop Colenso was quite as good a bishop, and he ventured to say, as good a man, as the Bishop of Oxford, and yet he was inhibited from preaching in the church at Oxford. And nearly at the same time another dignitary of the Church of England was passing a very high eulogium on the very man who had been inhibited from preaching at Oxford. It had been said that every variety of opinion from Geneva and Rome was to be found in the Church of England; and they would find, he believed, every variety of opinion between the extremes of infidelity and Roman Catholicism within the bounds of the Establishment. He did not utter this as a reproach against the Church of England. Speaking for himself, he trusted that a time was coming when the Church of England would not be less Catholic in the best sense of the word, and less comprehensive than she was at the present time. But they complained of a State-endowed Church. (Hear, hear.) They said that these men with every variety of opinion, with all their diversity of views, were in a false position, and were promulgating doctrines that were entirely opposite to the doctrines which they had subscribed to. (Hear, hear.) This was the matter of which they complained. They could not have a creed of 300 years old. It never had been fit for the people of England, and with the advance of time, it was becoming less and less fitted to the growing intelligence of the age. Nothing would place the Church of England in a proper position as regarded this but disestablishment. That was the only outcome of all their efforts, and, he ventured to say, that, looking back throughout that period, they had had prevailing all these varied opinions which were entirely opposed to the liberal spirit of the age. They could not expect that the human mind would be crippled. This was a truth that all theologians of every age and of every creed were slow to learn—that the human mind would not be crippled and fettered by creeds of any kind. (Applause.) Sir Henry Havelock had said that they required a second Reformation. He ventured to say that what they required was the doctrine of the Reformation logically carried out. What was the doctrine of the Reformation? The right to private judgment, free thought; and this was what they wanted. In the Church of England there were disintegrating forces at work which were co-operating with them, and the best, the most learned, and the choicest of spirits in the Church of England were determined to be free. Freedom they must have, but they wanted it, if possible, with all the advantages, and especially the money of the State. But it would be seen that these two things, a State Church and absolute freedom, were utterly incompatible. With all their united efforts they would soon have what great numbers of our kind had long wished to see—a free Church in a free State. (Applause.)

OTHER MEETINGS.

We have also reports of public meetings at Gateshead, attended by Mr. A. Illingworth, Mr. Fisher, and Mr. Andrew; at Middlesborough, attended by the two first-named gentleman—the mayor presiding; and at Scarborough, Mr. W. Roundtree, J.P., in the chair, at which Mr. Titus Salt, Mr. Illingworth, and the Rev. Mr. Best spoke. The Rev. Marmaduke Miller has delivered lectures at Sunderland—Sir H. Havelock, M.P., presiding; and at South Shields, Mr. Alderman James in the chair. During the past week the Rev. John Compton, of Leeds, has also delivered an address, on "Reasons for the Separation of Church and State," at Pateybridge. Mr. Gordon has lectured at Tunstall, in the Potteries, Leek, Uttoxeter, and Wrexham, North Wales. We have no room for any details this week.

MR. MIALL AND THE REV. BREWIN GRANT.

Mr. Grant, in a lecture delivered on the 1st inst., in the Public Hall, Wigan, on "Is Liberationism a better safeguard for the preservation of religion than State-Churchism?" made the following allusions to Mr. Miall: "Mr. Miall's new truth was to put the soul of Christianity into the body of Nonconformity. The Dissenters had not preserved a religion—had not got one from heaven, but had got one from Mr. Miall. Some time ago the Nonconformists and the Church were becoming friends, but some of the Nonconformists objected to it. His most disgraceful conduct had been towards the Dissenting ministers themselves. He said it was gold that impeded their march, and followed it up by saying that if the Dissenting ministers spoke out honestly with him against the Church, their better customers, the decent hearers, who, perhaps, paid a pound a year more for their seats, would desert them." At the close of the lecture the Rev. F. G. Collier, of Wigan, asked the rev. gentleman where he should find the quotations from Mr. Miall's works, and was informed that he could not tell where the quotation as to putting the soul of Christianity into the body of Nonconformity was; but he had the book with his luggage, and he could find it in five minutes. All Mr. Miall's works were first published in the *Nonconformist*, and were afterwards published in four little books, the last being "The British Churches." The quotation was, he believed, from "Ethics of Nonconformity." On Friday, Mr. Collier delivered a reply to Mr. Grant's lecture, and in the course of the evening read the following letter, which had been received from Mr. Miall:—"Welland House, Forest Hill, Dec. 10, 1874.—Rev. F. G. Collier. My dear sir,—I thank you for the kind interest that you took in vindication of my public character at the Wigan meeting. I did not immediately reply to your note of the 1st inst., because I waited to see the report of Mr. Brewin Grant's lecture in the local print, which I did not receive till Saturday morning last, and because my labours in connection with the press occupied my time this week until last night. Mr. Grant's references to what I have written in the course of upwards of thirty-three years, whether so intended or not, are calculated to produce a false impression. Whether I have ever used the expressions he professes to have quoted from me, I cannot remember, but assuredly I never used them, if at all, to convey the idea which his references impute to me. He seems to have picked out a few strong sentences which, standing in their context, would be harmless enough, and I trust intelligible to any fair reader. More than a quarter of a century has elapsed since I wrote them, and they were then more applicable to the state of affairs than they are now. But I think it rather superfluous to meddle with Mr. Grant, so far as I am concerned. A public lecturer, who professes to make quotations from the works of a controversial opponent, and who declines to point out whence they have been, and when, except in the vaguest way, is surely not worth powder and shot.—I am, my dear sir, yours faithfully, EDWARD MIALL."

CHURCH AND STATE ON THE CONTINENT.

A telegram in the *Pall Mall Gazette* says, "The Ultramontane party is planning a fresh Parliamentary attack upon Prince Bismarck. The address of sympathy presented to the Ultramontane ladies of Westphalia by English ladies, headed by the Marchioness of Lothian, has five hundred signatures. The Ecclesiastical Court meets early in January to consider the charge brought forward against the Bishop of Paderborn. His formal deposition is regarded as certain."

There was an animated discussion in the French National Assembly, on Friday, on M. Pressensé's bill for securing freedom of meeting for public worship. After M. Giraud, a member of the Extreme Right, had spoken against the bill, dwelling on the numerous excesses which had been committed in religious meetings and the danger which the non-intervention of the State presented to morality, M. de Pressensé made an eloquent speech in support of his bill. Recalling the Revolution of 1789, he said that it committed a great fault in organising the Civil Constitution of the Clergy; but when the question was brought before the Constituante the right of worship was granted to all religious sects. In 1792 the Constituante recognised every religious sect, and even consecrated the separation of Church and State, and immediately public worship organised itself in 32,000 parishes. After tracing the fate of French religious sects down to the Revolution of 1848, the *coup d'etat*, and the Empire, which re-established the authority of the State over the Church, he declared that liberty of worship did not exist in France as it was understood by Berryer, Montalembert, and the present Duc de Broglie's father. He observed that a very great struggle had now begun in Europe between the State and religious conscience, and that this terrible conflict existed not only in monarchical, but also in democratical countries. In concluding, he energetically protested against the intrusion of the State in matters of conscience, and declared that all those who, like himself, did not belong to a religion which was being at this very moment persecuted by a mighty State were the first to protest against any interference. There was great applause on the Liberal side of the House on the orator leaving the Tribune. M. de Cumont, the Minister of Public Education and Worship, who spoke for the first time in his official capacity, said that the Government was in no way opposed to the bill being read a second time; it only reserved the right of asking for all the guarantees which it might consider necessary. After other members had spoken on the subject, the Assembly decided by 477 votes against 167 that the bill should be read a second time.

Father Hyacinthe, who has for the last three months held services in his house at Geneva, has, at the request of several families, commenced ministrations in the large hall of St. Peter's Casino. More than 500 persons were present on Sunday week at the opening of this Christian Catholic Church. Father Hyacinthe does not insist as a principle on the separation of Church and State, but thinks it is the only means, under existing circumstances, of securing the independence and self-respect of individual consciences and of the Church. Then he adheres to the programme of the Catholics who have refused to bow to the *pseudo* Council of the Vatican and have demanded urgent forms of discipline.

The Roman correspondent of the *Daily News* telegraphs:—"The Pope has approved the report of Archbishop Manning on the progress of his diocese during the last four years. It is reported in influential clerical circles that Archbishop Manning has submitted to the approval of the Pope a scheme respecting the conduct of the Catholic Church in England in its eventual struggle with the Government." Dr. Manning absolutely denies this.

The nomination of new cardinals is again postponed. This is said to be partly owing to the opposition of Antonelli and other cardinals, who object to the elevation of foreigners.

"THE RELATION OF THE FINE ARTS TO WORSHIP."

The fourth of the course of lectures, under the auspices of the Young Men's Christian Association, was delivered at Exeter Hall, on Monday evening, by the Rev. Donald Fraser, D.D. Mr. Thomas A. Denny occupied the chair, and there was a good attendance. Prayer was offered by the Rev. R. S. Ashton. Dr. Fraser said the theme of his lecture was "The Relation of the Fine Arts to Worship." It was important to reach down to some principle on the subject, because it was more than a question of taste. It was a truism to say that all things in Divine worship should be done in good taste, but it must not be assumed that taste was a sufficient criterion. They recognised the propriety of making the outward expression of religion agree with the inward feeling, and they believed that it would vary according to the taste of the congregation, but it was necessary to go deeper than that, and have regard to the great principle of religion. The subject should be studied in the light of Scripture, and not as a mere matter of taste. The broad fact of dispensational progress lay on the face of the Bible. There was a Mosaic ritual, to which David added music, and Solomon architecture. No rule was laid down in the New Testament for the style of sanctuary or worship. All seemed to point to the fact that it was transitional. The early Church met in caves, and its service was characterised by freedom and simplicity, and these characteristics it should not lose. Art in its applicability to sacred uses must be controlled by this as the ruling condition, and must be subject to the tone of the New Testament. That principle excluded all typical representation; altars, sacrifices, priestly vestments were all types and shadows of good things to come. In the present dispensation there was no need of such types and shadows, as we have the eternal things themselves. The question of symbolism was one that it was difficult to form a correct judgment upon, and to do so they must take, besides the lessons of the New Testament, the pregnant facts of history. Symbolism was defended on the ground that it was as lawful to use it in action as in language. Nature was full of symbols, and the God of Nature taught by symbols. But nature was ever fresh, and never palls upon us, as men's symbols do. Symbolic action is admirable, but it must be done decently and in order. To uncover the head was not inappropriate, but it was irreverent and presumptuous to denote the Trinity by extending the fingers, and to bow the knee at particular spots, as to the altar. By so doing they acted contrary to the present dispensation in attaching sacredness to local places. It was argued that as we had illustrated Bibles, and pictures in our galleries, why not in our churches? It was not a mere Puritan prejudice, but something much graver, that led them to object to such things. It was a precaution dictated by a knowledge of human nature. They were accused of discouraging the fine arts. The lecturer then glanced at the progress of art in connection with religion and the way in which it became corrupted and at last to be worshipped. He maintained that the Reformation had not destroyed art, but enlarged its scope, and remarked on the position of music, architecture, and sculpture in the Christian Church, urging that they should be kept in subordination to the preaching of the Gospel, and the cultivation and development of moral and spiritual forces.

The Chairman, in thanking the lecturer for his able address, asked that it might be published; and the meeting was brought to a close in the usual manner.

The *Glasgow Star* "understands that a gentleman whose liberality to the Established Church of Scot-

land has made his name a household word, contemplates giving half-a-million sterling to the Dissenting bodies in Scotland."

The Irish Ultramontane Journals are much displeased at the acceptance of places on the new Academic Council of Trinity College, Dublin, by Roman Catholics of the stamp of Sir Robert Kane and Mr. D. R. Pigot, son of the late Chief Baron Pigot. The *Nation* says that these accessions will not have the effect of securing the confidence of the Roman Catholics of Ireland for the institution. The number of Roman Catholic students of Trinity College is, however, increasing.

Ultramontanism in Chili.—In Chili the Lower House has sustained by a two-thirds vote various clauses of the penal code rejected by the Senate, which provide that all persons, whether clerical or lay, who, in obedience to orders from Rome, attack the independence of the country, or who oppose the observance of the law, shall be punished by imprisonment. On the result of the voting being made known, the clerical members and their friends present rushed into the body of the House and surrounded the Vice-President amid great confusion.

The Ritualists.—The Hon. C. L. Wood, the president of the English Church Union, speaking at a meeting of the Union on Thursday evening, said the result of the Public Worship Regulation Act had been to give them 1,500 new members during the preceding half-year, against 300 in the corresponding period of 1873. Under no circumstances would the great mass of the clergy and laity give up several of the points under discussion, and with that determination the question of obeying the Judicial Committee was reduced for all practical purposes to one of expediency. For themselves, if the choice was to be made made between an Establishment and no creed and a creed and no Establishment, their choice was made already.

The Rubrics Committee.—In replying in the *Times* to some remarks on the constitution of this committee, the Rev. Dr. Beckersteth, the prolocutor, says:—"I am not without hope that our recommendations when finally adopted may contribute something towards such an adjustment of the questions at issue as may satisfy the great body of moderate men, both clergy and laity, who desire that the principles of the Reformation may be loyally maintained, and that our ceremonial law may be made so clear as to offer no excuse for evasion. I may add, however, that nothing is as yet finally settled by our committee, and that even when we have agreed upon our report that document will have to pass through the Lower House before it goes to the Upper House, there to be approved or modified, or rejected by his grace the president, and the bishops of the Province of Canterbury."

Mr. Gladstone and the Bishops and Disestablishment.—The Rev. R. T. West, speaking at a meeting of the English Church Union in West London, said:—"One of the incidents in the secret history of the Public Worship Bill was curiously significant. After the defeat of his attempt to rescind the appeal to the archbishops which the Commons had inserted in the measure, Mr. Gladstone went to the Bishops of Ely and Winchester and told them 'If this question as to the archbishops is carried, then I am perfectly free as to disestablishment.' Of course this alarmed the bishops, and urgent telegrams were sent to the absent members of the episcopate 'come up and vote on the appeal—disestablishment touched by it.'" In reply to this statement, the Bishop of Oxford says he never heard of such a telegram being sent or received, and the Bishop of Winchester writes, "Whether Mr. Temple West heard or invented this I have no means of knowing; but I do know that it is untrue."

The Master of the Rolls on Religious Equality.—Sir George Jessel, the Master of the Rolls, in responding to the toast of his health at a banquet at Fishmongers' Hall on Friday night, said he could not help feeling that he owed his present position to no individual merit of his own, but to a great extent, if not entirely, to the late Prime Minister of England (Mr. Gladstone), who had had the honour of introducing into England that great principle not of religious liberty, but of religious equality, by which as regarding qualification for office a man was dealt with solely according to his fitness, and with no regard whatever to the religious principles which he happened to profess. The day was not, he hoped, far distant when in ordinary life men would neither care to know nor inquire to what religion others belonged, being content to leave that a matter between a man's conscience and his God. He rejoiced that, through the favour of the late Prime Minister, he was a humble instance of the recognition of the growing principle of equality in matters of religion, and he trusted that his appointment would not cast any shade of discredit upon the high office which he had now the honour to fill. The Patriarch of Antioch and the Syrian Bishop of Jerusalem were among the Fishmongers' guests on the occasion.

Bishop Colenso was to have preached on Sunday morning at St. James's Chapel, York-street, and a large congregation assembled. Not only was the church crowded, but on the stairs leading to the gallery which command a view of the pulpit, scores of people had seated themselves, while hundreds went away unable to gain admission. At the close of the communion service the Rev. Stopford Brooke, before ascending the pulpit, said he had received a letter from the Bishop of London expressing a hope that the proposal for Dr. Colenso to occupy his pulpit would be quietly given up, or he should be obliged to inhibit him. Mr. Brooke, under the circumstances, submitted. The announcement took the congregation by surprise, and it is said by some, and denied by others, that there was loud hissing. The congregation, however, kept their seats and listened attentively to a sermon by the Rev. Stopford Brooke. The *Echo* states that the Bishop of Natal has written to a friend:—"The Bishop of London says that he sympathised sincerely with my noble efforts in defence of the natives of my colony against oppression"; but, adds Dr. Colenso, "he cannot see that whatever I have done in the matter worthy of his sympathy, it is only Christianity—the Christianity of Christ, not of the Churches—which has compelled me to do it." In consequence of the Bishop of London's inhibition, Bishop Colenso will not be able to avail himself of an invitation sent him by the Rev. H. R. Haweis, incumbent of St. James, Marylebone, to preach in his church next Sunday. The Archbishop of Canterbury has, the *Echo* believes, intimated to Bishop Colenso that he considers his ecclesiastical *status* as a bishop of the Church to be as valid as that of any other member of the Episcopal Bench.

Religious and Denominational News.

SURREY CONGREGATIONAL UNION.

The twelfth annual meeting of the above Union was held last Wednesday, December 9, in the Congregational Church, Borough-road, where the Rev. G. M. Murphy and his zealous friends had made all preparations for hospitality, entertaining the ministers and delegates; ninety-seven of whom were present, notwithstanding the unfavourable weather. After a devotional service, in which the Rev. A. F. Barfield, Mr. F. Cox, of Richmond, Mr. H. Hitchcock, of Dulwich, took part, there was a brief adjournment for luncheon, provided in one of the rooms added by the recent alterations and improvements of the church. At the business session the proceedings were commenced by an address on "The present difficulties and the constant importance of preaching," by the Rev. J. S. Bright, of Dorking, the president of the Union for year. Among the difficulties enumerated were the indisposition of the natural man to listen to a message requiring the sacrifice of some favourite views; the diffusion of knowledge, which deprives the pulpit of most of the attractions of novelty; the vast diffusion of attractive literature; so many new and stirring subjects to occupy the thoughts and engage the sympathies of men; special difficulties arising from the activity of scientific men who leave no region unexplored. Before a certain boundary they could not pass, but it was to be feared that too often attempts were made by ingeneous and plausable conjecture to supply the deficiency of proof and example. Criticism of the Scriptures had been intrepid, not to say irreverent; and questions had been forced upon the attention of the public which required special training, with learning and acute observation to discuss and settle. All this served to show the constant importance of preaching, and this involved very decided views of the central truths of the Gospel, so as to beget and nourish a fearlessness that would never yield before any difficulty. The example of Christ and His apostles, and the teaching of the pastoral epistles, enforced this duty of preaching; in which, moreover, there was a Divine adaptation to stir and influence the hearts of men. Revivals of religion have been associated with preaching, which should also be maintained to prevent or displace unedifying and misleading forms of worship. Finally the preaching of the Gospel was one of the chief ends of their existence as Nonconformists. This part of public worship was closely connected with the life and efficiency of their congregations.

The report of the committee was then read. The vacant treasurership, occasioned by the lamented decease of Mr. J. W. Buckley, was filled by Mr. W. Marten Smith, the ex-president. The churches at Wimbledon and at South Norwood had become self-sustaining, and gratifying details were given of the work there being accomplished by means of special contributions which had been volunteered, and had been rendered also in securing an income for the ministry at Kingston. The churches at Battersea and at St. George's-road, Camberwell, still needed the fostering care of the Union, although to a less extent than formerly. Assistance given at Haslemere had been the means of securing other necessary support; and it was expected that ere long a movement would be commenced for the erection of a new place of worship in the town. The evangelistic operations carried on by means of seven efficient and devoted agents, working in connection with adjoining churches, were described at considerable length and with interesting particulars. This department of work was being carried on efficiently at Penge, Bletchingley, Godstone, Gomshall, Felday, Farnham, Ash, Aldershot, Guildford, Woking, Milford, Cheddingfold, and other villages and hamlets in the rural parts of the county; local contributions being stimulated by the grants of the Union, and by the aid kindly furnished in several cases by the Home Missionary Society. The cessation of the Surrey Missionary Society had caused several urgent and deserving applications to be made for assistance in carrying on important evangelistic work; and in one instance this had been met by the generous sympathy of the treasurer, who had given and obtained special help to prevent the abandonment of a most useful agency among the soldiers in the camp at Aldershot. The report of the Chapel Debts Extinction Fund showed that by means of grants made local effort had been aroused to an extent that diminished by 3,000*l.* the debts on chapels, and that those at Wimbledon, Borough-road, and Ewell, were wholly free, while the liabilities had been largely diminished at Rouel-road, Bermondsey, Farnham, Selhurst-road, and South Croydon. The treasurer's statement showed that 669*l.* had been raised and expended during the year.

These reports were received and adopted; officers and committee were chosen for the year; and votes were made for assisting to carry on and to extend the operations of the Union; 300*l.* being for evangelistic work alone.

At the conclusion of the business a paper was read by Mr. G. Clement Davies, of Guildford, on "How may we best influence the masses of the people so as to win them for Christ?" The author of the paper pointed out that this was the high and ultimate object with all Christian workers. Much ignorance and apathy existed among the people, yet many of these were numbered among professing Christians. It was doubtful whether such agencies as "free teas" were allowable or were productive of good. One method to be strongly recommended was personal appeals to individuals, and another was for Christian men who possessed the ability and the means to invite their poorer neighbours to a class or a gathering for kindly counsel and instruction in spiritual things. Mr. Davies gave most interesting and encouraging details of a work of this kind which had been carried on by him for four years past in an outbuilding in his garden with much benefit; seventy or eighty persons regularly meeting on Sunday afternoons. He urged that laymen like himself should endeavour to initiate similar agencies.

After the reading of the paper, the Rev. J. H. Wilson, secretary of the Home Missionary Society; the Rev. J. Shaw, of Ewell; Mr. H. Fowle, of Redhill; the Rev. Dr. Waddington, Mr. W. Snell, the Rev. G. M. Murphy, the Rev. W. Jones, of Surbiton, and Mr. G. Nicholls, of Brixton, took part in an earnest practical conversation. A paper was also to have been read on "Church Finance, in Relation to Ministerial Incomes," by Mr. R. Burn, jun., one of the deacons of the Surbiton church, but the sudden illness of his brother prevented this. The ministers and delegates, with various friends, to the number, in all, of 150, were provided with dinner in the upper schoolroom; active members of the church taking upon themselves the task of ministering to the wants of their guests, and in a manner that elicited strong and deserved expressions of approval and acknowledgment.

After dinner the usual expressions of loyalty were given, and a cordial vote of thanks was passed to the Rev. G. M. Murphy and his friends for their generous hospitality, and for the considerate care taken by them to ensure the comfort and success of the gatherings. The following resolution was also adopted on the motion of the Rev. William Jones, of Surburton:—

That the ministers and delegates representing the seventy-five Congregational Churches of Surrey, desire, in annual meeting assembled, to express their thanks to the Right Hon. W. E. Gladstone, M.P., for his able and timely pamphlet on the "Vatican Decrees."

As Protestant Nonconformists, the members of the Surrey Congregational Union feel called upon to acknowledge the additional important service which Mr. Gladstone has rendered to the cause of true Liberalism, and the dignified protest which he has made against sacerdotal assumption, by his recent utterance. They admire its lofty moral tone, its noble courage, its breadth of view, and its enumeration of what must be regarded as the statesmanship of the immediate future.

While, in the opinion of this Union, one effect of the pamphlet will doubtless be to detach from Mr. Gladstone's leadership some who have hitherto been numbered among his admirers, on the other hand its clear and emphatic utterances with regard to the Ultramontanism of the day, and its vindication of the rights of personal conscience, will, it is hoped, cause those to rally round him who prize Christian liberty, and who are desirous of maintaining in all its integrity "the glorious Gospel of the blessed God." Not least among these are the Congregational Churches of the land, whose just pride it is to possess an illustrious lineage, and to whom the freedom, prosperity, and spiritual life of England are most dear. The ministers and delegates of the Surrey Union therefore desire thus publicly and earnestly to testify their appreciation of Mr. Gladstone's work, and their sympathy with him in what may yet have to be accomplished.

A copy of this resolution was transmitted to Mr. Gladstone, who has sent the following reply to the Rev. J. S. Bright, Dorking, Surrey:—

Hawarden, Dec. 11, 1874.

Rev. Sir,—Allow me to thank you and your co-signatories for the address you have kindly sent me, and to refer to a reply recently sent by me to several ministers near Launceston, which has been inserted in the public journals, only with the word "thereby" substituted for the word "clearly."

I remain, Rev. Sir,
Your faithful and obedient,
W. E. Gladstone.

The proceedings of the day were brought to a close by a public meeting held in the Lambeth Baths, with which the name and labours of Mr. Murphy are so closely and honourably identified. The Rev. J. S. Bright occupied the chair, and introduced the business of the evening. A statement of the objects and work of the Union was made by the Secretary; and two addresses were delivered by the Rev. E. Dothie, B.A., of Selhurst-road, on "Why are we Congregationalists?" and by the Rev. J. H. Wilson, on "Christian Citizenship."

Christchurch, Hants.—The Rev. Joseph William Walker, B.A., is about to become the successor of the Rev. Joseph Fletcher, whose continued illness we unfeignedly regret, in the pasto-

rate of the Congregational Church at Christchurch, the members of which have given him a most cordial invitation. Mr. Fletcher was obliged to resign his charge owing to the state of his health last December. He was the successor (in 1849) of the Rev. Daniel Gunn, who commenced his pastorate in 1815, so that from this latter date Mr. Walker is but the third pastor.

CHRISTIAN EVIDENCE SOCIETY.—A meeting was held on Tuesday evening, the 8th inst., at the rooms of this society, 2, Duke-street, Adelphi, W.C., Bishop Piers Claughton in the chair. The object of the meeting was to lay before young men anxious to cultivate the study of the Christian evidences, a scheme for examination to aid that object. The Rev. Prebendary Row explained on behalf of the committee their desire to give the young men of London an opportunity of studying the subject; and the Rev. Dr. Clark, the society's lecturer for classes, explained the course of study which he proposed to adopt. It was determined that a class for young men should be formed, and that its first meeting should be held on January 13, 1875, at eight p.m., and it was agreed that the subject for the course should be "Miracles."

THE REV. J. STOUGHTON, D.D.—On Sunday morning week, in accordance with a previous announcement, the Rev. Dr. Stoughton delivered what may be called a "Pastoral" to the church and congregation worshipping in Allen-street Congregational Church, Kensington, among whom he has laboured as minister and pastor for above thirty years. Dr. Stoughton thought it both respectful and dutiful to make known publicly the statement which, in a more private manner, he had communicated to the deacons to be read in the church, which had been summoned to consider the matter at a special session. He stated some of the reasons why he must, after mature deliberation, sever the long and intimate connection between his people and himself. He expressed his deep regret that the co-pastorate scheme, which he had hoped would have been carried out, had not been successful. Dr. Stoughton's future labour will, it is said, embrace a professor's chair at New College, and important literary work; but while he resigns his pastorate he will continue to perform the duties of a preacher. He will, we believe, retire from his pastoral charge next March.

Epitome of News.

The Queen and the members of the royal family assembled at Windsor Castle, observed with much solemnity the thirteenth anniversary of the death of the Prince Consort on Monday. The morning was cold, with occasional light falls of snow. At eleven o'clock the Queen, with the Prince of Wales, the Duke and Duchess of Edinburgh, Prince Leopold, the Princess Beatrice, the Prince and Princess Christian, left the Castle, and proceeded to the mausoleum at Frogmore, where a service was held, conducted by the Dean of Windsor. Her Majesty and the princes and princesses afterwards placed *immortelles* on the tomb. Afterwards the royal domestics and tradesmen visited the mausoleum, by permission of the Queen. The Court leaves for Osborne on the 17th. The Duke and Duchess of Edinburgh are expected to accompany Her Majesty to Osborne.

By order of Her Majesty, the volumes containing the addresses of thanks from the French people have been sent to the British Museum for public inspection.

The Rev. D. Monsell preached before the Queen on Sunday.

The Prince of Wales was, on Saturday, privately inducted into the thirty-third or highest possible degree in Masonry, being formally installed as patron of those who profess to hold the "ancient and accepted rights" connected with the fraternity of "Knights Templars."

Prince Leopold is still in a very delicate state of health, and on leaving Oxford for Windsor on Saturday, his royal highness had to be carried to and from the saloon to Her Majesty's carriage, in which he was conveyed to the Castle.

The Duke of Connaught is to embark at Brindisi for Egypt on the 15th of January.

Parliament is summoned in the usual form to assemble on Friday, the 5th of February next.

Mr. Disraeli has written from Bournemouth to express his regret that, owing to his absence from London, which is likely to be protracted, he cannot personally receive a deputation respecting the opening of the Tower.

It is confidently expected that Mr. Gladstone will attend the inauguration banquet of the Devonshire Club, and make a speech of some importance.

A notice has been placed on the front of Mr. Gladstone's London residence, in Carlton House-terrace, announcing that the lease of the house is to be sold.

The appointment of Lord Clinton and the Rev. Hugh Robinson to be paid Charity Commissioners of England and Wales is gazetted.

It is stated that Dr. Ball, Attorney-General for Ireland, will to-day be sworn in as Lord Chancellor of Ireland, under the title of Lord Merton.

Referring to a report that Sir John Karslake has lost his sight, the *Observer* states he has undergone an operation which has produced temporary blindness, but there is every reason to hope he may recover sight.

Sir George Grey has been in a precarious state of health, but hopes are now entertained of his recovery.

Lieutenant-Colonel George Grey, only son of Sir George Grey, and equerry to the Prince of Wales, died on Friday, at Sandringham, of congestion of the lungs.

Lady Augusta Stanley is somewhat better. It is hoped that her ladyship is now on a fair way to recovery.

The Earl and Countess of Dudley were passengers by the 6.30 p.m. express from Paddington on Saturday, on their way to Witley Court, Worcestershire. The Prince of Wales left London for Windsor by the same train, and during the confusion previous to its starting a dressing-case, containing 20,000*l.* worth of jewellery, belonging to Lord and Lady Dudley, was placed on the platform while the servants were taking their seats in the carriage. All being ready, the domestic who had charge of the valuables turned to place the case of jewellery in the carriage, when it was found to be missing. Search was made upon the platform, but the missing jewels were not discovered. A reward of 1,000*l.* is offered.

The Glasgow subscription for the Livingstone memorial has reached 1,700*l.* The total sum required is 2,000*l.*

Mr. M'Carthy Downing, M.P., has intimated his intention of giving his tenants fixity of tenure at valued rents.

It is said that the City Lands Committee will recommend the immediate removal of Temple Bar.

By the will of the late Mr. Howard Haywood, a retired brick and tile manufacturer, the town of Burslem comes into possession of 30,000*l.* for charitable purposes.

The ancient custom of making a present of fine cloth to certain high officers of State and gentlemen of Her Majesty's Household was observed by a committee of the Court of Aldermen last week.

Another gale swept the north-east coast on Friday morning, and created great havoc amongst the shipping.

The Tichborne Claimant's wife having refused to pay a poor-rate demanded of her as Mrs. Orton, has been summoned. Defendant states she is not Mrs. Orton, but Lady Tichborne, any lawful claim upon whom she is willing to pay.

Sir Francis Lycett has issued his address to the electors of St. Ives, avowing himself an ardent Liberal, strongly opposed to Ritualism, and increased army and navy expenditure, and in favour of a free breakfast table.

After a hearing which has extended over sixteen days, Mr. Baron Pigott on Thursday delivered judgment in the Stroud election inquiry. He unseated Mr. Brand, at the same time declaring that, although there had been bribery through his agents, the hon. gentleman himself was entirely clear of having committed any corrupt act. As the Speaker is under the necessity of reporting this decision to the House of Commons before a new writ is issued, the next election at Stroud cannot take place for some weeks to come.

It is proposed to appropriate the Queen's Theatre, Long Acre, to the purposes of the Bow-street Police-court, and Sadler's Wells to those of baths and washhouses for Islington.

The vessel chosen to be the consort of the steam-whaler Bloodhound in the forthcoming Arctic Expedition is Her Majesty's ship Albert. She is a 5-gun steam-sloop of 751 tons old measurement, and 100-horse power nominal. Active preparations for the equipment of the ships will soon commence, but the start will not be made until the latter part of June of next year.

The six men who assaulted an old man of eighty, at Parr, near Wigan, gouging out one of his eyes, and forcing hot lime into the socket, and into his mouth, were on Friday sentenced at Liverpool Assizes to terms of imprisonment varying from twelve to twenty years.

It is stated that the Lord Mayor and Lady Mayoress propose entertaining a large circle of friends in the old English style on Christmas Eve. New Year's Eve will be celebrated by a juvenile ball, for which nearly 1,500 invitations are to be issued.

As Christmas Day this year falls upon a Friday—an event which has not occurred since 1868—there is a probability that, as on that occasion, business in the City will be largely suspended from Christmas Eve to the morning of the following Tuesday. It would be well if a timely understanding were arrived at upon the subject.

Sir Robert Anstruther, M.P., presided at a meeting in London on Wednesday night, in support of women's suffrage. Miss Becker, Miss Garrett, and other lady advocates of the cause were present.

The usual Christmas Cattle Market was held on Monday. The number of beasts on sale was 6,570, and there is said to have been no falling off in the merits of the various classes of stock.

On and after February 1 post-cards of a quality superior to those now in use will be issued at the price of 8d. per dozen. These will be designated as "stout" cards, and from the 1st of January the present "thin" cards will be sold at 7d. per dozen, instead of 6½d. as hitherto.

The South Wales men have not profited by the calamitous lesson of 1872, and have determined to resist a proposed reduction of 10 per cent. In West Cumberland the miners are already "out" as a protest against a similar reduction. The shipbuilding trade follows in the same line. On the Clyde there is general stagnation, nearly all the ship-carpenters being either on strike or locked out. Between 300 and 400 men employed in the Dronfield Bessemer Steel Works have received notice of a 10 per cent. reduction in wages. Extreme depression in the iron and steel trades is stated to be the cause of the notice.

The *Bradford Observer* understands that the Midland Railway Company, in view of the fact that second-class season ticket-holders will be practically disfranchised under the new arrangement, have decided to issue third-class season tickets. It is also probable that there will be a reduction in the rates for first-class season tickets, and that the company will have warming foot-pans put into all third-class carriages, and to have the seats comfortably cushioned.

A shocking occurrence took place on Monday morning at St. Mark's Church, Sheffield. Shortly after the service commenced it was noticed that a lady named Mrs. Taylor did not rise, and almost immediately afterwards her head fell back as if she had fainted. She was carried into the vestry and a medical man sent for, but before his arrival she was dead.

The effect of the recent sudden changes in the weather is shown in the mortality among aged persons. The *Times* of Monday contains a list of forty-five deaths, thirty of which are those of persons sixty years of age and upwards. In eight cases, the ages of the deceased persons were between eighty and ninety (two of them eighty-nine), and two were ninety years of age.

The three members for Birmingham will address their constituents in the Town Hall of that borough on the 25th of January. Mr. Bright's health has steadily improved of late, and with due care he expects to be able to take part in Parliamentary business next session.

The Rev. Dr. Mullens, of the London Missionary Society, addressing a meeting at Bristol on Wednesday, said he had talked with many Church people in England about the scheme for creating a Bishop of Madagascar, and not a single layman said a word in approval of it.

The Birmingham School Board has reduced the fees from 3d. to 1d. per week in the schools, which the chairman (Mr. Chamberlain) intimated is only the prelude to the adoption of a system of free education.

LONDON SCHOOL BOARD.—At the meeting of the board on Wednesday, Sir Charles Reed said he regretted having to announce that Mr. Samuel Morley, M.P., had to vacate his seat, in consequence of having been much abroad since the rising of Parliament, and having overlooked the fact that there exists a stringent rule whereby a member who does not attend a meeting during six months forfeits his seat. A letter was read from Mr. Morley, regretting that through the multiplicity of his other engagements he had failed to attend the meetings of the board, and had thereby ceased to be a member. The vacancy, it was stated, cannot be filled up before next November. On the motion of Mr. Buxton, it was resolved that a special committee should be appointed to consider by what means the payment of school fees might be secured without the exclusion of children. A report of the finance committee was adopted, recommending that the board borrow from the Public Works Loan Commissioners a further sum of 77,225*l.*, making in all 1,130,925*l.* to be borrowed up to the present time from the commissioners. Independently of this amount, 50,000*l.* has been borrowed from the Metropolitan Board of Works for providing schools.

SUDDEN DEATH OF MR. ROBERT WATSON.—It is with feelings of deep regret (says a Kensington local paper), that we have to record the sudden death of Robert Watson, Esq., of Phillimore Gardens, Kensington, a gentleman so well-known and so highly respected by all classes in Hammersmith and the old court suburb. Mr. Watson departed this life in peace on Thursday morning last, at eleven o'clock. On Sunday morning he was in his usual place at Allen-street Congregational Church, of which he was the senior deacon, and partook of the sacrament. He rode to his home in the carriage of Dr. Spaull, of Hammersmith, and few symptoms of the disease which led to his death was observed. In the beginning of last week he was taken ill, but it was not thought that the malady would prove fatal. All hopes, however, were doomed to disappointment, and on Thursday morning he was called to his heavenly home. His loss will be deeply felt not only by his loving family, but by a large circle of friends of all churches by whom he was highly esteemed. He was active and indefatigable in his profession nearly up to the last, and his sudden decease has taken many friends by surprise. His death will cast a gloom over many families, during the approaching festive season, by whom he was looked upon as a kind and faithful friend. He took a deep interest in the prosperity of the church in Kensington, to which he was so devotedly attached. On Monday evening, at the usual weekly service, the Rev. Dr. Stoughton, in the midst of profound silence, referred very briefly to the death of Mr. Watson and to the great loss which the Church and himself had sustained by the decease of their much-esteemed brother and friend. On Sunday morning Dr. Stoughton preached a funeral sermon suggested by the decease of his friend, and yesterday morning there was to be a special service at Allen-street Church before the funeral of Mr. Watson.

On WEDNESDAY, January 27th, 1875,

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The Nonconformist.

WEDNESDAY, DECEMBER 16, 1874.

SUMMARY.

The *John Bull*, apparently on authority, contradicts a report that the Prime Minister is about to retire from his exalted position in consequence of impaired health, and expresses a belief that Mr. Disraeli will be enabled to take his place as the leader of the House of Commons when Parliament meets on the 5th of February. At the same time our contemporary hints that, though the resignation of the right hon. gentleman would be a great loss to the country, his position as Premier could be filled without difficulty from among the eminent peers who are members of his Cabinet. There is no doubt that the state of Mr. Disraeli's health has been for some time a cause of great anxiety to his personal friends and political colleagues. In canvassing the subject in a leading article yesterday, the *Pall Mall Gazette* remarks:—"Mr. Disraeli's political youth, for he is now for the first time the head of a Government formed under regular conditions, and the vigour and vivacity of speech which never fail him, have disguised from public attention the slow advance of time and the fact that the Prime Minister has neared his seventieth year. Many English statesmen at that age might have looked forward to some years of office, and it is not at all impossible that the alarm of which we have spoken may be groundless; but when a man of Mr. Disraeli's years suffers from impaired health during a period of six months, it is not unnatural that the contingency of his proving physically unequal to the labours and responsibilities of his position should have a place in political speculation." The latest accounts from Bournemouth, however, indicate that the Prime Minister is gradually recovering his health, and is able to take outdoor exercise.

The recent proceedings of the Irish Board of Education, which has passed a resolution in favour of the formation of denominational model schools as supplementary to those conducted under its own auspices, has excited a very natural alarm. It is, however, uncertain how far the Government is favourable to so grave a change of policy, which it can hardly be doubted would not receive the sanction of Parliament. This is not the time to make unreasonable concessions to the Irish Roman Catholic bishops. There is also a report that the present board will be abolished, and a proposal made to hand over the administration of the Irish system of national education to three paid commissioners, more directly responsible to the Government. Probably Mr. Disraeli will prefer next year to ignore so dangerous a question.

We learn from Paris that Marshal MacMahon is making earnest efforts to bring about some definite understanding between the two Centres, with a view to form a strong Government after the New Year which will be able to command a majority in the National Assembly adequate to carry a scheme of political organisation. For this purpose he is said to have made indirect overtures to M. Casimir Périer with satisfactory results. The Assembly itself, which will probably adjourn before the close of the present week, having little serious business before it, can hardly be kept together. M. de Pressensé, the eloquent Liberal deputy, has brought in a bill to establish "the right to worship God without the superintendence of a policeman," which after a long debate was carried by a large majority. We fear this vote is not of much service, the Government having announced that they will require "sufficient guarantees" before the bill passes. France has sufficiently good enactments on the subject, but they are practically ignored by the prefects and other officials, who, for the most part, care little for freedom of worship, and a great deal for the wishes of the Roman Catholic bishops and clergy, who lose no opportunity of urging the authorities to put down Protestantism wherever it is possible.

The trial of Count Arnim has been proceeding during the week at Berlin, and has excited almost as much interest in neighbouring countries as in Germany, especially in France, where the revelations contained in Prince Bismarck's despatches have created much sensation, and greatly irritated M. Thiers. Yesterday the case for the defence was concluded, and the speeches of the count's counsel are said to have been very impressive. Judgment will be given on Saturday next. Though the Public Prosecutor has, in accordance with the strange custom of Prussian courts, claimed that the accused, if found guilty, shall be condemned to imprisonment for

two years and a half without deprivation of civil rights, it is expected that the sentence will be far less severe—perhaps only a nominal imprisonment.

Marshal Serrano has left Madrid, and is now at Logrono settling the details of his new campaign. The forces under General Loma, some 8,000 strong, last week endeavoured to advance from San Sebastian among the hills of Guipuzcoa, towards Tolosa, but were repulsed with considerable loss by the Carlists, and withdrew to the coast—the general being himself wounded in the engagement, though not seriously. Probably General Loma's advance was only a strategic movement to detain a portion of the Carlist forces, while active measures were being taken to relieve Pampeluna, which though tolerably well provided with food, is closely invested by the Carlists. It is on the Ebro that the brunt of conflict will be felt, unless the marshal should succeed in buying off some of the principal officers of Don Carlos, and bringing this tiresome war to a close without further fighting.

COUNT ARNIM'S TRIAL.

THIS *cause célèbre* has reached a stage which will justify a few remarks. It is not the habit of the British press, and we hope we may range ourselves under that general designation, to comment upon unsettled cases, so far at least as may touch the guilt or innocence of the accused, until after their conclusion, nor shall we do so now. We hold it quite possible that Count Arnim may vindicate himself by the evidence which he is prepared to submit in his defence from the charge laid against him, and in the spirit of English legal procedure, we assume his innocence until his guilt has been proved. But the case of the prosecution having been brought to a close, we feel ourselves at liberty to discuss one or two incidental topics which arise out of the evidence laid before the court. They have no direct bearing upon the possible issue of the trial. They relate chiefly to matters of public policy, and even where they illustrate personal character they may be considered and discussed wholly apart from the question before the judges.

It is somewhat remarkable that although the court reserved to itself the option of excluding the public and the press during the reading of any despatches which it might deem expedient to shroud in secresy, so much has been revealed respecting the policy of Prince Bismarck in regard to the international relations of Germany and France, that we cannot at first blush understand the motive of this unexpected openness. It is not, indeed, inconsistent with the directness of the Chancellor's habits, although it seems doubtful whether its effect upon the French people will prove to be salutary or otherwise. But the rescript of Prince Bismarck, in which he lays bare to his ambassador at Paris the policy which he is pursuing towards the French Republic and M. Thiers its President, and in which he describes the expectations which he entertains in reference to the future, must surely have been allowed to come under the eye of the public rather with a view to the influence it might have upon Germany, than upon France. That rescript sets forth the reasons which induced the Chancellor to believe that a substitution of Monarchical for Republican institutions in France would not tend to the advantage of the German Empire. He does not fear the contagious influence of Republican opinions under such a Presidency as that of M. Thiers. He thinks that under a Republican form of Government the French people will be less eager to seek revenge for their late defeat; or, at any rate, less able to give effect to their desire. He says that Germany can meet France alone, and will be prepared to do so at any moment, and that as the Courts of Europe will be indisposed to ally themselves with her whilst she continues to be a Republic, the best guarantee for the security of the German Empire will be to allow her unmolested to retain that form of political rule. Restore the Monarchy, and she will be in a better position to seek and to obtain allies. He disclaims the wish to intermeddle with the internal affairs of France. He has no intention of egging on political parties with a view to the promotion of his own designs. He is comparatively satisfied with things as they are, or rather as they were, during the presidency of M. Thiers, and he takes exception to the course pursued by Count Arnim in showing sympathy with the designs of the Monarchical party. All this is very sensible, somewhat cynical, but apparently quite true to the facts of the case as they then stood, and there is no doubt that the publication of the rescript will greatly enhance Prince Bismarck's reputation as a patriotic statesman among the intelligent subjects of the German Empire.

This, at all events, is a very marked feature of the Bismarck despatches. His first and last thought is for the consolidation of the newly-constructed Empire. He cares very little for political parties, perhaps still less for the principles which they represent. He entertains no illusions as to the conduct that may be expected from this or from the other political *régime* in France. He knows that Germany has inflicted upon her neighbour a sore defeat. He believes that a great effort will be made by the French people to wipe out the shame of that defeat. He does not seek to hasten, nor does he care to postpone, what he regards as the inevitable collision. He is building up a structure which he thinks will redound to the happiness and honour of the German Empire. To him other matters are matters of comparative indifference. They are clearly not so to Count Arnim. He has the warmth, and, perhaps we may add, the indiscretion of a political partisan. We will not prejudge him by saying that the restoration of a Monarchy in France was to his mind more important than the safety of his own country. But the force of his associations with the select circle of aristocracy which surrounded the Imperial Throne, seems to have superinduced in him the belief that no confidence can be placed in any institutions but those which correspond in form and spirit with the institutions of his own country.

Which is the greater man of the two we need not point out. Which has the larger grasp of facts may be easily discerned. There can be little doubt that Count Arnim at the Paris Embassy was "a thorn in the side" of the Imperial Chancellor. There can no more be reason for questioning that Prince Bismarck, however patriotic his intentions, was a somewhat exacting, and not over courteous, official superior. This, however, is of less interest to the world than the interior diplomatic view which the difference of these two men has presented of the international relations of the two greatest continental countries. It is not very different from what one would have imagined, but it is one thing to look upon a certain tableau of phenomena as suggestive of that which may be, and quite another to regard it as illustrative of that which is. We have been assisted to peer down into the hidden abysses of diplomacy, and we cannot say that we contemplate with any satisfaction the secret things which we discern there.

THE TRANSIT OF VENUS.

THE transit of Venus is one of those interesting phenomena which recall our attention to the stupendous facts of the physical universe, and especially to the majestic precision which marks the operation of the laws by which that universe is governed. While within the limited sphere of man's free agency moral confusion so generally prevails, we happily find that the movements of the celestial bodies are characterised by the most perfect harmony. If there were any flaw in the Divine architecture, or any irregularity in the action of the laws which determine the motions of suns and planets, such astronomical observations as those made in so many parts of the globe last week would have been impracticable or useless. That the occurrence of so rare an event as this passage of Venus across the sun's disc can be predicted with unerring certainty by the astronomers, is in itself a sublime example of the fact that God's laws are wholly unlike the laws of men, and that a supreme and infinite intelligence exists at the heart of things. It is well that our attention should, from time to time, be withdrawn from the petty affairs and unsatisfactory speculations of the planet on which we dwell, and turned in reverent contemplation to those wonders of the heavens which in spite, or rather in consequence, of their mystery appeal so powerfully to the deepest feelings of our spiritual nature. The sympathy which exists between us and them is one of the strongest proofs of our high destiny, and of our superiority to the narrow conditions by which our corporeal existence is environed.

How far the observations made in the different parts of the world just a week ago will supply astronomers with the data necessary to solve the problem of the earth's distance from the sun cannot yet be authoritatively determined. The old theory, that the sun is distant ninety-five millions of miles from our own globe has been abandoned, and, in fact, there is good reason to believe that we are four millions of miles nearer to the great luminary which gives us light and heat. Professor Grant, of the University of Glasgow, in a popular treatise, has given a lucid exposition of the *rationale* of the observations made by the various groups of scientific men who were appointed to watch the little black spot as it passed over the sun's disc, and to note the exact time occupied by its ingress and egress—facts which, when the reports from the different stations are sifted and compared, will supply astronomers with more trustworthy materials for their calculations than any they have yet obtained.* Commending Mr. Grant's little book to our readers who desire to study the theory of the matter, we turn now to the reports of the transit of Venus, which have been received by the Astronomer Royal and others from distant countries. These reports are eminently satisfactory and encouraging. In Egypt the weather threatened to spoil everything, but about ten minutes before contact took place, the clouds opened, and at every station in the land of the Pharaohs the phenomenon was accurately observed. Originally it was intended that Alexandria should be the principal station in Egypt, but on the advice of Captain Ord Browne, the Astronomer-Royal altered his plans—a change amply justified by the fact that, while the weather opportunely cleared up in other parts of the country, the sun was a good deal obscured at Alexandria. It is worthy of remark that the tents erected in the Nile Valley were telegraphically connected first with Alexandria and then with a small coast village in Cornwall "without a single break in the wire." One of the most important stations was at Roorkee, in India. In Egypt the point of ingress could not be seen because the sun had not risen when that took place, but at Roorkee, where Colonel Tennant was stationed, the entire transit was visible; and as one hundred photographs were taken by the gallant officer, it is reasonable to assume that important results will flow from his observations. We have despatched official expeditions to the Sandwich Islands, New Zealand, and Kerguelen Island as well as to Egypt. Lord Lindsay has undertaken to observe the transit at the Mauritius; while the observatories of Melbourne, Sydney, the Cape, and Madras, may be trusted to contribute their share to the general stock of information. Some time must elapse before we can hope to receive full details from the more distant stations; and for months to come the Transit of Venus will continue to hold a place in our public journals side by side with purely mundane intelligence.

Not the least interesting feature of this great astronomical event is the international character which it possesses. The Governments of Great Britain, France, Germany, Italy, Holland, Russia, and the United States have all had representatives in that highly trained scientific corps, the members of which are now widely scattered over the earth's surface. In those calm regions of middle air in which astronomers live, nothing is known concerning the animosities of race; and if nations would only consent to bury these animosities, it is easy to perceive, from the already rich experience of the past week, that they might readily and usefully co-operate in a perpetual series of efforts to extend the knowledge and to exalt the intellectual character of mankind. The Americans, whose astronomers deservedly enjoy a high reputations, have occupied Wladivostock, in Siberia, Nagasaki, Pekin, and other places. It is impossible not to feel sympathy with Professor Hall, who in the depth of winter has taken up a position in the Siberian wilderness; or with the Germans at Ispahan and the distant Aucklands; or with the Russians who, besides occupying thirty stations in Russian territory, have despatched expeditions to Egypt, Persia, China, and Japan, and whose success has corresponded with their public spirit. But by a singular, although not unhappy stroke of fortune, the post of danger, and therefore of honour, has been occupied by the astronomers of France. It appears that a French party sent to Campbell Island ran imminent risk of shipwreck; that on being landed on that island storms compelled them to forego their intention to live on board, and also to unload the ship of provisions and other necessaries; and further, that having with enormous difficulty accomplished this undertaking, a hurricane blew the ship out to sea, leaving them to realise on a desert island some portion, at least, of the experiences of Robinson Crusoe and Alexander Selkirk. It was of course extremely problematical whether when the transit of Venus took place, the atmosphere on the island would be clear enough to admit of their making observations; so that the poor astronomers are very likely to suffer all these hardships and perils without after all attaining their object. Nevertheless, such an example is not lost upon the world. It is perhaps even better than a successful astronomical observation; and, at all events, it proves that the French can be as heroic in peace as in war.

* *The Transit of Venus in 1874.* (London: Macmillan.)

THE ARNIM TRIAL.

(From a Correspondent in Germany.)

Of course the great question just now in Germany is the Arnim case. The usual lull in politics just before Christmas gives this trial a prominence which it could scarcely otherwise have outside Prussia, considering that the Church question, in its bearing on German foreign politics, is not allowed to come into publicity in connection with the trial. One would have thought that Arnim, after having the charge hanging over his head so long, would have been eager to have the matter settled, especially if so conscious of his innocence. It did not, therefore, make a good impression when his counsel disputed the competency of the tribunal before which it was about to be tried, as very little more could have been gained by this objection than a short postponement of the trial. It is said that the Count, despite the reports of his late illness, looked quite well, although, as might have been expected, a little fatigued and vexed. It is puzzling as a psychological question, how a man who had filled his position at Paris, and was afterwards appointed to Constantinople, where he had still an opportunity of doing good service to his country, could bring himself into his present position. Forgetful of his not very noble origin, and dazzled at his rapid and successful diplomatic course, he seems to have looked upon himself as destined for higher positions still—if, indeed, the thought did not cross his mind that the Imperial Chancellorship might at some future time fall into his hands. He had evidently failed to see that one of the mysteries of Bismarck's success is just this, that he subordinates himself and all personal interests so fully to the empire, and lives for this instead of for his own personal ends. It is interesting to observe the threefold division of documents for which Count Arnim was made responsible in the charge preferred against him: those which he admits having taken, but has returned; those which he admits having taken, but objects to return; and those which cannot be found, and of which he maintains that he knows nothing as to where they are. The Diplomatic Corps were sadly offended months ago at what they deemed the disrespectful manner in which an ambassador was treated in the person of Arnim, but it is a question whether diplomacy will not suffer still more by the trial. People are reminded here of Talleyrand, who, when eighty years old, had himself brought into the Academy, where he delivered a pathetic address against the prejudices which then existed against diplomatists, who were supposed to be designing, false, and deceitful; whereas the speaker maintained that honesty and truthfulness were the foundations of true diplomacy. His hearers shook their heads, and exclaimed "The old fox!" It is said here that the English look upon a diplomatist as one sent into foreign parts to tell lies as hard as he can on behalf of his country. That state of things, if it ever existed, has perhaps passed away; and it is at any rate evident that Bismarck has not much sympathy with it, while his own outspokenness succeeds in the end as well, if not better, than the more diplomatically orthodox method. The appointment of Count Arnim-Voitzenburg to the office of Head President of Silesia will answer many important ends. It will dispel the idea of personal hate being at the bottom of the prosecution, and show that family affliction, and not opposition to the Foreign Office, was, after all, the real reason of his having given up his appointment at Metz. It will also show that the powerful Arnim family does not intend giving up the State service under Bismarck, as well as tend to detach a portion of it from opposition to the present State *regime*. It seems likely that the disclosures made at the trial will tend to establish Bismarck's reputation rather than damage it. But we must wait a few days, when the verdict is expected.

The debates in Parliament, the removal of the President of Silesia, and the doing away of the Prussian Embassy at Rome, should be proof enough that the Imperial Government is determined to make no concession to Rome. Nay, it proves that all hope of reconciliation has been abandoned. Yet the clerical papers will persist in hinting that negociations are going on. The Empress is the personage just now pointed at as endeavouring to promote this agreement. It is said that her favourite Protestant clergyman has been despatched on a private mission to Rome, and been admitted to an audience with the Holy Father. This is very likely quite apocryphal, as well as the account given of the attentions and embraces lavished by the Pope upon this personage.

The support of the huge continental armies threatens to become somewhat serious. No sooner have armies been fully equipped with a particular weapon than science makes some improvement upon it, and renders the old instruments all but useless. The Mauser weapon has met with a rival, and it is said, whether correctly or not, that only a limited number of the Mauser pieces will be put into use, and others will be altered according to the new plan. The march of science is thus likely to make the game of war in the end fearfully expensive, especially in these latter times when success is supposed by many to depend not so much upon men as upon instruments of wide range and great precision.

While on this subject I may add that Italy seems likely to catch the continental military infection to its fullest extent. A few days ago the Minister for War laid before the Chamber the plan of a law according to which all able-bodied men from twenty-one to forty years of age should be bound to military service. All kinds of freedom from service by purchase are to be done away with, and those whom family circumstances should exempt from service in the line or landwehr are to be drafted into the landsturm. This landsturm would include, it is supposed, above a million defenders of their country. A concession is made in favour of medical students, who are allowed to perform the military service at any time up till their twenty-sixth year.

The determination of the German Empire to have no representative at the Vatican has led the Liberals of Bavaria to ask whether it is necessary for the latter to be represented there. Bavaria is the only German State which has an embassy at the Vatican, the head of which is Count Tauffkirchen. Since England removed Mr. Jervoise, the diplomatic corps at Rome has been considerably reduced, so that now only France, Austria, some small Catholic States, such as Belgium and Portugal, and some South American States, are nearly all that are actually represented at the Holy See.

FOREIGN MISCELLANY.

There are fifty Chinese temples and 100,000 Chinamen in the United States.

The approaching marriage is announced of a grand-daughter of Fenimore Cooper to a grand-nephew of Washington Irving.

The King of the Sandwich Islands reached Washington on Saturday. The city was decorated in honour of his visit.

It is announced that two lofty mountains about 11,000ft. high facing each other on the north-east coast of New Guinea have been named "Mount Gladstone" and "Mount Disraeli."

From Hong Kong we have intelligence of the wreck of the steamer Mongol, with the loss of sixteen lives, and from Valparaiso of the steamer Delfina, with the loss of nineteen lives.

General Butler (the *New York Tribune* says) is reported as hopeless of the success of the Republican party in 1876. Consequently he expects to start one of his own, with a platform of protection to American industries and unlimited greenbacks.

The British Government have accepted the invitation of the United States to send an English commission to the Centenary Exhibition at Philadelphia in 1876, and the official acceptance was despatched yesterday.

We learn from Cairo that the entire kingdom of Darfour, in Central Africa, has accepted annexation to Egypt, with the exception of the family of the ex-Sultan. They have fled to the mountains and are being pursued by the Egyptian troops.

The Right Hon. W. E. Forster, M.P., and Sir T. Fowell Buxton were present at the opening of Congress in Washington. These gentlemen return to England by the Abyssinia, due at Liverpool about the 27th of this month.

The trial of a number of men who were accused of being members of a band of assassins which for several years has infested Ravenna, was concluded on Saturday. Eleven of the prisoners were condemned to hard labour for life, five to periods varying from seven to fifteen years, and four were acquitted.

The Russian Conscription.—At last month's muster of the Russian conscripts, 708,000 men were obliged to appear before the military surgeons. Of these, 347,000 were exempted from immediate service on account of the needy condition of their families or other personal circumstances. 150,000 were enlisted, and the remaining 211,000 consigned to the reserve and a short course of drill.

The Danger to the Peace of Afghanistan, which was apprehended when Shere Ali, the Ameer in that country, threw his eldest son into prison a few weeks ago, has happily passed away. Shere Ali has become reconciled with Yakoob Khan by means of a compromise. Abdoola, the younger and favourite son, it is settled, is not to have precedence of Yakoob, and they are, moreover, to live at a distance from each other. On this understanding Yakoob Khan goes back to Herat, of which place he is governor. So far the business is well settled, and peace is, for the time at least, preserved.

French Politics.—The Assembly is expected to adjourn on the 19th inst. till the 11th or 15th of January. A rumour to this effect has led to an improvement in financial transactions. M. Corne has been elected President of the Left Centre by 63 to 53 votes. This election, showing that very few of the Left Centre can be recruited to the Right Centre, extinguishes the hope of a coalition. M. Corne, in his opening speech, said that the present state of affairs was serious, as France, having waited for four years, wanted the Constitutional question settled. The Left Centre considered that no solution of that question should be looked for outside the Government which had been established for the last four years. A Republic, moreover, was the only form of Government consistent with respect for the law by which power had been conferred upon Marshal MacMahon. M. Corne concluded by urging the necessity of patience, moderation, and respect for public order and public rights, in order to conciliate adverse opinion. M. Fould, the Imperialist ex-Minister, has written a letter in favour of M. Cazeaux's candidature in the Upper Pyrenees, expressing his hope that in 1880 the country will elect the young prince, who, the heir of a dynasty glorious in spite of its reverses, personifies the ideas of order. A Septennalist and a Legitimist candidate are also in the field.

Miscellaneous.

Binns' Patent Endless Band Company (Limited) has been formed for the purpose of purchasing the patent rights of Mr. Leedham Binns for the manufacture of this article, so much used as spindle bands, as well as his registered rack in connection with the Patent Endless Cord for window-blinds, and the working plant. The capital is 130,000*l.* in 10*l.* shares, and the vendor undertakes to guarantee seven and a half per cent. during the first seven years. Other particulars as to the proposed arrangement with Mr. Binns, who is to be managing director of the company for a term of years, and the expected profits of the business are stated elsewhere.

University of London.—The following are lists of the candidates who have passed the recent examinations:—Examinations in the Hebrew text of the Old Testament, in the Greek text of the New Testament, in the evidences of the Christian religion, and in Scripture history.—Pass List.—First Examination.—First Class.—Charles Ashford, Lancashire Independent and Owens College, prize; James Harwood, Manchester New College, prize; Edmund Raven Hollings, private study, prize; Philip Vance Smith, Manchester New College, prize; Edward Holdsworth Sugden, Owens and Headingley Colleges, prize. B.S. Examination.—Examination for Honours.—First Class.—Medical School.—Alfred Pearce Gould, University College, scholarship and gold medal; Peter Thomas Duncan, University College, gold medal.

Christmas and New Year Cards.—Messrs. Marcus Ward and Co., of Belfast and London, have brought out their customary assortment of Christmas and New Year cards of all sizes, variously ornamented, and with appropriate mottoes. The designs, especially some of the smaller ones, in respect to fancy, delicacy, and variety, are an improvement on preceding years, which is saying a good deal. There are cards to suit all tastes. The most elaborate is a little book of eight "Christmas Pictures" of a humorous nature, in gilt and colours, designed by Mr. Marks, A.R.A., which is quite a work of art. Some of the cards contain Christmas carols; others suitable verses—all are specimens of finish and exquisite colouring, which do great credit to the taste and resources of the firm that has brought them out.

The Queen's Face on our Coins.—A new die (says the London correspondent of a country paper) has been introduced at the Mint, which will, in some measure, remove a ridiculous anomaly under which the current coin of the realm has long rested. Up to the date of the issue of the last florin, the Queen was always pictured as a young lady of, at most, twenty-five. With the striking of the die for the new florin a forward move was made, with the saddest results—the face not having the slightest resemblance to Her Majesty. The die last struck is a very handsome one, possessing a fair degree of resemblance to the Queen, but suggesting a handsome matron of say forty-eight years of age. At present it has been used only for an issue of new bronze coin pennies and halfpennies, but it would be well if its use were made general in all fresh coinage.

An Unlucky Explanation.—A good deal of laughter was occasioned in the French National Assembly, on Tuesday, when Dr. Trestelin, in demanding a school of medicine for Lille, declared that the number of doctors had decreased in the town he represents, while the population had increased. The doctor appeared astonished at the amusement caused by his peculiar argument.

Tale of a Sack.—Monte Christo's escape from the sack in which he was flung into the sea from the Château d'If has been imitated by an ingenious Persian. Having incurred the displeasure of a high functionary at Shiraz, Mohammed Mirza was condemned to be fastened up in a sack with a viper, a cock, and a cat, and after an hour's time, when this happy family had improved their acquaintance, the sack and its contents were to be thrown into the river. Fortunately for Mohammed Mirza, his executioners forgot to search his pockets—which contained a small knife. Directly the mouth of the sack was closed upon him and his companions he cut in half the viper, which was already encircling his leg, the cock and the cat were next despatched, and our Persian occupied the remainder of his hour by simulating a violent fight of the three animals, and giving forth the most excruciating cries of agony. In due time sack and all were consigned to the water, and then Mohammed Mirza, speedily freeing himself from the prison, gained the other side of the river, and came post-haste to Europe, for the future a voluntary exile from his fatherland.—*Graphic.*

Correspondence.

PERMISSIVE BILL.

To the Editor of the Nonconformist.

DEAR SIR,—In your note on the letter of Mr. Tregelles, last week, you refer to the difficulty of applying the Permissive Bill in large towns as insuperable. The reasons of that difficulty, I presume, are two—1. Because of the larger population being less under control: 2. That there is less identity of interests apparent to the inhabitants of large than of small towns.

But neither of these is a valid argument against the Permissive Bill, which proposes that if two-thirds of the ratepayers in a given district—a fair majority it will be admitted—prefer to be without facilities for the purchase of drink, they shall be allowed their preference. Its success at St. Johnsbury, with 5,000 inhabitants, which Mr. Hepworth Dixon concedes, proves that the principle of permissive prohibition can be successful, and the mutual benefit which the people in that large village receive, leads them to prefer the continued restriction on the sale of that which, if it were more open, would increase their poor and police expenses as well as lessen their comfort and prosperity. But in a larger district of 11,000 inhabitants, Vineland, in New Jersey, the success is also beyond question. And what you speak of as the entire failure in the larger towns is not so complete, but that some good has been effected. We grant that in large towns it is a more difficult task to get the requisite union of feeling in the matter. The Permissive Bill, in that respect, would be more efficacious than the Maine Law, which may be adopted by a mere majority vote, and, therefore, by the mere influx of population unacquainted with its value, subject to rejection.

Without the cordial support of a good majority of the people no law can be effectually and perseveringly applied, and even laws which receive almost unanimous approval are transgressed. In our own country violations of the present restrictive laws on the liquor traffic are very numerous, but the Permissive Bill and the Maine Law are often discussed on the assumption that if there are any violations of either, the latter is, and the former will be, a failure.

This is unfair, as the right of a law to be in existence is its comparative value in checking the evil to which it was designed to put an end, and numberless examples prove the efficacy of laws which prohibit the sale of intoxicating liquors. The foundation of our argument for such laws is that by the absence of the sale of alcoholic drinks, is promoted, in a large measure, the absence of crime, pauperism, wretchedness, and unhappiness.

Yours, faithfully,
JOHN STUART.

St. Leonard's, Dec. 14.

To the Editor of the Nonconformist.

SIR,—As something has appeared in the last two numbers of your paper on this question, will you allow me, as a thorough believer in prohibition as well as in Nonconformity, to say a few words?

We should bear in mind that there is a wide difference between the Maine Law and the Permissive Bill. But I maintain that the Maine Law has been a glorious success. It has emptied prisons. Are we to believe in Mr. Willans, who stopped one night at Portland, and got his information from some opponents of the law; or General Neal Dow, who was mayor of that city more than once; and Mr. Gould, the American minister (Birmingham), who is also from Maine? We have the testimony of the Governor of Maine, Mayor of Portland, and more than a dozen other officials, that not one-tenth of the drink is consumed now as there was before the enactment of the law. But, apart from this—how comes it to pass that keen, practical men like the Americans do not change the law if it does no good? So far from that, one State after another is constantly adopting it or some similar act. And another fact. How is it that the supporters of the infamous traffic in America and here are so bitter against prohibition if it be a failure? Ah, this is a hard nut. I expect it would break the teeth of Mr. Willans. And again, how are we to account for the fact that almost, if not all, temperance people in America, and nearly all here, are in favour of the law. Moral-suasionists are very fair and rational men now in the estimation of the liquor-traffickers, although thirty-six years ago, and for years after that date, they or their supporters pelted some of us with stones and rotten eggs; but these Permissive Bill men are tyrants, and ought not to be tolerated. And they actually are at present trying to devise means to prevent the Permissive Bill being introduced to Parliament any more. Poor souls! Drink beclouds the intellect as well as hardens the heart.

Any restriction in the number of houses or hours means less drink consumed, and that means less money received, and hence the determined opposition of the dealers in drink. An hour or two per diem in Liverpool has already increased drunkenness and crime some ten per cent. under Cross's Act to what drunkenness was under Bruce's Act. I *really believe* that some towns like Liverpool and Manchester would adopt the Permissive Bill in a very short time. Let any man try to represent Manchester and declare against the Permissive Bill. At all events we *do find* that the *West-end* is uniformly backward on the Sunday closing and on the Permissive Bill. The gentleman is not cursed with the gindhop near his house, and I have no doubt many such, out of kindness, thinking such a place is a comfort to the working man, put every obstacle in the way of its removal; but if he knew the feelings of the working men—yea, even some of the greatest drunkards as well as some of us who have mixed with them and have *studied* this question for nearly forty years of public life—he would find out that the working man does not thank him for his mistaken generosity. No, no; the language is this, as I have had it many times from some of the greatest drunkards in the community, "Thank God for putting it into your hearts to try to remove the temptation from us, our only hope for happiness here and heaven hereafter."

Yours ever truly, E. JACOBS.

Ebley, Dec. 12, 1874.

EXEMPTION OF PLACES OF WORSHIP FROM RATES.

To the Editor of the Nonconformist.

SIR,—I sincerely trust that this discussion will not degenerate into a squabble between Church and Dissent, and, on the other hand, that the important principle involved will not be kept in obscurity by setting aside the question as one merely referring to "the mode in which local taxation should be levied."

I have a strong impression that "A. J. B." has under-estimated the total amount of exemption, and have no doubt whatever that he has altogether miscalculated the relative proportions gained by Dissenters and the Church. But neither one error nor the other affects the proposition I wish to make clear—that there exists a veiled system of taxation for the support of buildings devoted to religious teaching.

In my former letter I showed that as an overseer I levy an annual rate of threepence in the pound for this purpose, and a still more forcible illustration of the effect of exemptions in a neighbouring parish has since come under my notice. In that parish new buildings are springing up with great rapidity, and a large chapel has just been erected at the corner of, and with extensive frontage to, two streets. The local authorities will pave and sewer at the cost of adjacent property, and if the site of the chapel referred to remained in private ownership, its share would amount to hundreds of pounds. This expense, though raised nominally as a "rate," is really an outlay for the improvement of property, and is as necessary to the chapel as the footpaths from its gates to its doors. Yet the chapel is exempt, and the cost will fall upon the parish, which, in addition to its annual contribution of threepence in the pound to places of worship in general, will next year have to pay a special rate of similar account for the benefit of this chapel in particular.

In what respect does this differ in principle from a Church-rate, except that all religious bodies receive an equal share? Would such a state of things be tolerated for an hour if it were really "understanded of the people?"

Your obedient servant,
E. H. F.

December 12, 1874.

THE CASE OF LANGALIBALELE.

To the Editor of the Nonconformist.

SIR,—Allow me space for a few remarks upon your article in the *Nonconformist* of the 9th inst. I write as a colonist, having lived four or five years in Natal, and nearly twenty in one of the adjoining States, and I wish to correct, *if possible*, and to protest against the impression conveyed by the general tone of the London press, that the colonists are bloodthirsty, inhuman, barbarous, and almost everything that is bad. We hear a great deal, at times when the Press is in a patronising mood, of "our countrymen, the sturdy colonists, carrying their English institutions and customs, their flag, and so on, into distant lands, subduing the waste places of the earth by their energy, pluck, &c."—and no doubt England is very glad of the addition to her trade which their efforts produce; but no sooner does a question arise between native races and colonists—and it always will arise sooner or later—than it is taken for granted the colonist must be wrong and the native right, and the sympathy of the British public is all on one side. It is almost impossible to find in anything that has been written or said on this subject, the slightest trace of any sympathy with the colonists, or any appearance of understanding the case from their point of view. And, it is *their* point of view which I maintain is of the greatest consequence: they and their interests and safety are concerned, not the safety and interests of those who at a safe distance so harshly and unjustly criticise and condemn. It is true, it may be said, that Bishop Colenso is a colonist, and he condemns—but how is it that almost every other minister and missionary in Natal supports and approves the action taken in suppressing the rebellion? and these men have had as much or more experience among the natives as the Bishop, are men of high character and principle, and as capable as he of forming an opinion. How is it that the press and people of the adjoining Cape Colony support the Natal Government and colonists? How is it that Sir Henry Barkly, Governor of the Cape, rendered every assistance in his power and allowed the rebels to be captured in Cape territory and by Cape officials? and why did Sir Henry, in his reply to an address from the Natal Council at his recent visit to Natal, says, "In recommending to the Colonial Parliament to accede to the application of the Natal Government that the sentence of imprisonment passed on that chief (Langalibalele) should be carried into effect on Robben Island, we but adhered consistently to the policy of combined action against common danger which we had all along kept in view. Whatever difference of opinion may have been expressed in the debate which ensued, few, I am convinced, would now be found to deny that the course adopted was the most conducive to the restoration and maintenance of tranquillity among the Kafar tribes of South Africa."

It is said that the colonists were "seized with panic," but they ought to be the best judges of what was right and necessary to do. If England and people in England claim the right to say how these native questions are to be dealt with, then England should in common fairness provide full and ample protection to the colonists; not leave them *practically* to defend themselves, and then find fault with the way in which—outnumbered as they are by more than ten to one—they do it. It appears to be thought a trifling thing, a mere matter of course, that the natives should take refuge in the colony when they chose, become fat and flourishing under colonial protection, and after defying the Government, be at liberty to leave the colony in armed bands—killing a few colonists as they go. You say—"Better let them go," but what would have been the *moral effect* of this course upon the rest of the natives in the colony and the surrounding tribes? and how long would it have been before a general rising of the natives took place and the colony reduced to ruin? The men at Bushman's Pass had complete command over it and could easily have kept the natives at bay, but they were under strict orders *not to fire first*. Does this look like a desire to "eat up" the natives? They, unfortunately for themselves, adhered too strictly to these orders. They were surrounded and overwhelmed by numbers, and, in retreating were fired upon. What need for the Kafirs to fire? their path was open—but, as the *Daily News* says, "What savage could resist the temptation to fire upon a flying enemy." That may be so, but the colonists may be excused for trying to teach the savages to curb this propensity in future. And the chief is responsible for his tribe. Why was Coomassie burnt and destroyed, but to teach King Koffee a lesson? For similar reasons Langalibalele was "eaten up." I say nothing about the sensational statements of the "slaughter of women and children, wholesale enslavement, hundreds of captives driven like sheep into Maritzburg," &c. If the women and children were abandoned by the men of the tribe, were they to be left to starve? or was it not better to bring them into Maritzburg so that they could be fed and cared for? and even if apprenticed out as servants, would not that be better than keeping them in idleness? It is impossible but that in time of war and excitement some excesses which all must deplore should occur, but to brand the whole body of colonists as cruel and barbarous oppressors is unjust and unwarranted by the facts. Colonists do not lose the instincts of Christian and civilised humanity as soon as they leave England; you will find Church life and Christian labours, and efforts for good among whites and blacks, as active and progressive as in England. Churches, chapels, schools increase and multiply; and colonists do not forget nor neglect the traditions and principles which usually guide and influence the English race, but they learn to take a common sense and less sentimental view of native questions and native character. Let those who differ from them go and learn from actual experience what a savage really is. Natal colonists have been patient to a fault under provocation hardly to be borne. Read the Natal papers—see the frequent outrages by natives, and then let Englishmen and women pause before they condemn their countrymen in Natal. The Bishop of Natal, however, says, "he is satisfied with the decision of Lord Carnarvon." It is to be hoped that the people of Natal will be equally so, for they are to a much greater extent interested in the question, and it remains to be seen whether the people of England will eventually consider they acted wisely in interfering in the matter. Unfortunately, legal errors and mismanagement have occurred in connection with the trial, and this is the aspect of the case so prominently brought before the public, but that Langalibalele deserved his punishment, the natives themselves acknowledge.

It is two years since I left South Africa, so I am not writing to defend myself personally, but my fellow colonists, against the wholesale and unmerited charges of cruelty, oppression, and barbarity, and to claim for them the right of being the best judges of what ought to be done under the perilous and difficult circumstances in which they stand, surrounded by savage tribes in overwhelming numbers. My letter is already too long, but I should like to mention in closing that almost the only voice raised in public in favour of the colonists was the honoured one of the Rev. Robert Moffat, whose lifelong labours and experience of native character ought to be of some weight; and who said at the late meeting of the Aborigines Protection Society that, "in his opinion, Langalibalele had been leniently dealt with." His opinion, however, weighed

as nothing with the meeting against that of the chairman and committee of the society, who had come to a different conclusion. There can be little doubt, I think, as to whose opinion ought to have most weight, considering their relative practical experience.

I am, Sir, yours, &c.,
F. W. REID.

Amersham-road, Putney, S.W., Dec. 12, 1874.

"THEY FOLLOW NOT US."

To the Editor of the Nonconformist.

Sir,—Men of faith—of all churches and creeds—who feel an interest in all that relates to the extension of the kingdom and reign of Christ must have read with more than satisfaction many of, if not all, the accounts which have reached them, from trustworthy sources, of the labours and successes of the Transatlantic evangelists, Messrs. Moody and Sankey. Why these two devoted ministers should, by Divine Providence, have been directed from the New World, where men of their spirit and stamp are so much needed, to those sections of the Old World—Scotland and Ireland—where they have been so cordially welcomed, and so wondrously successful, is a problem which I shall not attempt to solve, but that their steps thitherward have been "divinely" directed, few thoughtful men can doubt. Journals, both secular and sacred, have chronicled their sayings and doings with alacrity and frequency, but the Dublin correspondent of the *Times* has, perhaps, given from the "outsider" point of view the most succinct account of their work, and of the secret of their success. One of the leading characteristics of these consecrated men has been, that in spite of eulogy and flattery "their souls have not been lifted up within them," but with humility as well as with simplicity and sincerity, they have commended the truth to the consciences of men as in the sight of God. It was, therefore, with mingled surprise and regret that I read the following letter addressed to the clergy of Manchester, and which was also published in the *Christian* of Thursday last—

TO THE CLERGY OF MANCHESTER AND SALFORD.

Having come to Manchester with my friend, Mr. Sankey, for the month of December, with the one object of preaching Christ, it has been a matter of disappointment that not more clergymen of the Church of England have attended our meetings.

As God has granted large blessings where unity has prevailed, we earnestly trust that you will join in seeking a blessing for Manchester.

D. L. Moody.

Manchester, December 4, 1874.

This letter, in my judgment, manifests an ignorance, not only of the spiritual restriction, not to say despotism, which Episcopacy ever engenders and fosters in the clergy of every prelatic church—whether it be found in the United States, in the colonies, or in "free" Ireland—but also of the narrowness and exclusiveness which it encourages or enforces in Erastian England. Here and there, we admit, a few of the more spiritual and spirited of the English clergyhood rise a little superior to their contracted Churchism, and dare and do many things which their ecclesiastic comrades neither attempt nor approve. Still the very foremost of our clergy, who will admit a Max Muller and a Caird "to lecture the truth," will not, cannot, and dare not ask them "to preach the Gospel." A Stanley can, however, preach in an unconsecrated Presbyterian Church, but a Chalmers, a McLeod, and a Caird dare not occupy the pulpit of a consecrated Episcopal cathedral, church, minster or abbey. Cæsar's law, in this respect, overthrows the will of Christ. Still we claim for the clergy that measure of Christian liberty which we demand for ourselves, and we maintain that as citizens and Christians they have a legal and moral right to absent themselves from any meetings called without their counsel or consent without being publicly lectured or reproved for exercising their faculties and their freedom. I cannot but consider that, in this matter, Mr. Moody in his earnestness and zeal has overstepped the bounds of courtesy and liberty. The right thing was meant by him, but he has adopted the wrong way of doing it. I do not trace this straightforward appeal to a section of our spiritual instructors—who, beyond all doubt, possess the full right of judgment and action as to their conduct in such circumstances—to mortified vanity and pride, but rather to an explicable and pardonable outcome of enthusiasm. Mr. Moody may have yet to learn that both in the present and the past hundreds of educated, talented, learned, and devoted ministers of Christ have been, and are, treated with even greater discourtesy by "the clergy established by law," and on this ground his home thrust is excusable. The majority of the privileged parsonhood maintain that before any clergyman can minister to the people or worship the Lord in the beauty of holiness, three qualifications at least are essential—he must have been educated at one of the Universities; he must have been episcopally ordained, and must also officiate in a church duly consecrated by a bishop. If the Anglican Church, which is patronised and petted by monarchy, aristocracy, plutocracy, and by many of the upper, middle, and lower sections of democracy, is the only one Catholic and Apostolic Church, then Beecher and Talmage, Moody and Sankey, Spurgeon and Chown, Stoughton and Raleigh, are unordained and unconsecrated men, who presume to run before they are sent, to teach before they are instructed, and who, in pretending and assuming "to contend earnestly for the faith which was once for all delivered to the saints," are to be classed among those schismatics in the earlier times, "whose mouths spoke great swelling words, and who had men's persons in admiration because of advantage." Yet though "evil and ignorance, even in full flight, can deal terrible back-handed strokes against their pursuers," still these fallacies and falsities, once so rampant and so rife, are now so being exhibited in their true character and relations, that ere long they will be chased, if not out of the land, out of the hearts and homes of every follower of the Christ. The elastic logic of states and schools must ere long give way before "the inexorable logic of history."

Believe me, Sir, your obedient servant,
A LOVER OF FREEDOM AND TRUTH.

Kensington, Dec. 14, 1874.

NONCONFORMIST RECORDS.

To the Editor of the Nonconformist.

Sir,—It is often a matter of regret to those interested in the records of Nonconformity that more attention has not in past times been given to the collecting and preserving of materials for our ecclesiastical history. Congregational statistics are almost entirely wanting, and in many cases the history of chapels or meeting-houses is obscure. Especially is this neglect felt in reference to memoirs of Nonconformist ministers. I am frequently applied to for details of the life of some minister of the last, or of the early part of the present century, and often, after hunting through a pile of funeral sermons and magazines, nothing, or only a very meagre notice, unless the individual has been a man of eminence, can now be recovered. It is certain that even of many of the ejected or silenced ministers about the period of the Restoration little or nothing is known. Calamy refers to the difficulty he found, fifty years after the Act of Uniformity, in collecting materials for his History of the sufferers. His invaluable book would be still more precious if he had been able to give a full account of every one of the noble band of Nonconforming heroes.

Even where the minister is neither hero nor sufferer, but a very ordinary individual, the record of his life's work should not be neglected. By virtue of his office he is a representative man, and it will be found that by the culture and faithfulness of ministers, more than any other cause, has Nonconformity been perpetuated Where religious prosperity abounds, where a church is powerful, numerous, and respected, the source of this may be traced not indirectly to the minister. When no distinction can be claimed for him in his own generation, he may have descendants or successors eager to gather up family traditions and who, in after centuries, may gladly treasure any scrap of information respecting their progenitor.

Led by such considerations, and fortified by the encouragement of others of much greater knowledge and experience than myself, I propose making an effort towards a MS. collection of biographies of the existing Nonconformist ministry, in connection with Churches of Puritan lineage, by appealing to each individual for a sketch, long or short as it may please him, of the leading events of his life. These various sketches I propose to arrange alphabetically in sections, to page, index, and bind them in volumes to be permanently deposited in Dr. Williams' Library for future reference by such as desire to consult them. Of course in such an undertaking (embracing, if fully carried out, upwards of four thousand applications), dependent for its success upon the hearty co-operation of so many gentlemen, I can only rely upon the interest they are presumed to take in their own traditions, and whatever concerns the progress of Nonconformity generally. I have no other feelings to gratify than those which are common to us all; and perhaps I may add that something further may be said in behalf of my proposal, from considerations of the rapid ecclesiastical and other changes through which we are passing. Who knows what may be the relative position of the Churches of England, fifty or one hundred years hence? The sort of representation of the Nonconformist ministry of 1875 contained in my proposed manuscript collection might have a unique interest and value when the new ecclesiastical condition comes, which many are anticipating. However this may be, an authentic record of the men now engaged in upholding the principles of Protestantism and liberty, so much identified for upwards of two eventful centuries with English Nonconformity, would be of special interest and facilitate the labour of the future biographer or historian.

I have only to add that by the sympathy and counsel of Dr. Martineau, Dr. Stoughton, Dr. Angus, Dr. Lorimer, Dr. Halley, Professor Newth, and others, I now bring my plan before the ministers of London, and hold myself prepared to prosecute it according as the mode of their response to the individual appeal to be made to them may be encouraging.

THOMAS HUNTER.

Dr. Williams's Library,
Grafton-street, Gower-street, Dec. 10.

THE CHILDREN OF ABSENT MISSIONARIES.

To the Editor of the Nonconfocmist.

Dear Sir,—It may interest your readers, and possibly stir up the friends of missions in other parts to go and do likewise, to know that the supporters of the London Missionary Society in Bristol have this Christmas sent to the schools at Walthamstow and Blackheath invitations for no fewer than twenty-four girls and boys, including one Baptist and two Presbyterians, to spend the whole of the forthcoming holidays in their homes. Hoping so good an example may prove infectious,

I am, dear Sir, yours faithfully,
THOMAS G. ROWE.

Clifton, December 14, 1874.

BELL-ALLEY MISSION AND RAGGED SCHOOL.

To the Editor of the Nonconformist.

Sir,—We are most anxious to provide a Christmas dinner for our ragged school children and adults who attend our mission. Will you kindly help us in this good work by inserting this appeal? Very many cases of destitution are existing in this neighbourhood—poor women and children need our aid during the winter. Numbers are out of work, or in bad health, living in dens or rooms, with very little food, clothing, or firing. Contributions in food, money, or clothing, for their benefit may be sent, on behalf of the committee, to the hon. superintendent,

JOHN SALMON.

6, Bell-alley, Goswell-road, E.C.

Literature.

"SONGS OF OUR YOUTH."*

It is pleasant to meet with one who has hitherto afforded us delight in a new character. Of Mrs. Craik's poetic faculty we were fully aware—remembering not only various pieces in the magazines that often touched the domestic affections closely, but also the volume of poems which she published several years ago, in which the best of these were included. But here she appears wedding her words to music, and more—herself composing music, mostly of a very simple and natural, yet of a refined and original character, and in some instances furnishing both words and music. The initiative seems to have been derived from her admiration of a group of Swedish tunes—with which she was so much captivated that she began to write songs for them. The Swedish music is full of tenderness and sweet, mellow, natural grace, and Mrs. Craik has succeeded in suiting it admirably. It does not affect anything recondite, but perhaps on that very account her task was the more difficult; for to a musical adept it is more easy to be involved than to be simple. Then, having succeeded with her Swedish airs, it was easy to gratify a liking for stray Irish and Gaelic ones, and to procure a few settings from musical friends. There are forty-two songs in the book—the music for sixteen of these is Swedish, two are Irish, two are French, two are old English, two are Gaelic, one is Welsh, and the rest are either from modern composers or are Mrs. Craik's own productions. With the exception of one song from Mrs. Browning, another from Shelley, and a third from W. C. Bryant—the "Death of the Flowers," which well deserves its place for truthfulness and poetic suggestiveness—the words are all furnished by Mrs. Craik. There is no lack of variety, though naturally they confine themselves to representing more staid and subdued lyrical sentiment, and there is throughout no touch of fun or humour, unless indeed we take for a very mild form of it a line or two in "Pretty Polly Oliver." But in her own line, Mrs. Craik is very true and sweet always, though, it must be said, the songs are not by any means equal. "Gentle Mary" is not far above mediocrity, and it was a pity to open the book with it, though the music is fine and expressive. "Winding and Grinding" is good; but better yet is "Beautiful May," which our readers, we are sure, will be glad to see quoted:—

"Winter's departing, angry and sullen,
After his footsteps comes a bright band;
Flowerets in numbers start from their slumbers,
May is awaking all over the land.

Deep in the hollows snow-drifts are lying
Like early sorrow melting away;
Warm rain is falling, wild buds are calling,
Beautiful spring time, beautiful May!

Oh, could I see her come over the mountain,
Under her eyelids bringing the day!
Birds would sing sweeter, only to greet her,
Girl of my heart's love, my beautiful May!"

"Rothesay Bay" is full of fine feeling faithfully expressed, and Mr. Park's music moves admirably in harmony with it. "The Sky at "Night" we deem worth quoting:—

"Under the dark sky lonely I wander,
Further and further lies the road yonder
Hid in the distance misty and pale:
Day sinks before me,
Night gathers o'er me,
Soon will the white stars over the vale,

* *Songs of our Youth.* By the Author of "John Halifax, Gentleman." (Daldy, Isbister, and Co.)

Do I lament thee day that art fleeting?
Or do I tremble night's horrors meeting?
Griefs that encumber grow lighter in slumber,
Dark sky of midnight, all hail! all hail!

Under the dark sky, further I wander,
Larger and larger grows the light yonder
Far to the eastward misty and pale:
Night lessens o'er me,
Day dawns before me,
Soon will the morning illumine the vale,
Do I regret thee, night of my sorrow?
Or do I fear thee, doubtful to-morrow?
Morning, blest morning, all hail! all hail!

This book is fitted to afford to all lovers of song a pure, healthful, and elevating pleasure, and placed alongside the mass of drawing-room song-music published from day to day, it stands immeasurably and in every way superior.

THE *CONTEMPORARY* AND *FORTNIGHTLY*.

Seldom has there appeared a more effective criticism of the kind than that of Professor Lightfoot, on "Supernatural Religion," in this month's number of the *Contemporary Review*. The sensation produced by the two portentous volumes of this work, has been in a large measure owing to the enormous display of erudition made by the anonymous author. Almost every century from the 2nd to the 19th is laid under contribution; and to the hasty reader the writer seems to be equally at home in Gnostic controversies and in the wrangles of the latest German critics. A man who appears to have mastered all the libraries of the world is liable to paralyse the judgment as well as to take away the breath of his readers. If it is ill arguing with the master of a hundred legions, it appears even more hopeless to discuss with an animated library. But there is an old saying about a man who put so many books upon his head that his brains could not move. And Canon Lightfoot has, in the few pages which form his first article on this subject, shown good reason for believing that this has been the case with the redoubtable author of "Supernatural "Religion." Professor Lightfoot professes satirical doubts whether the work he has now before him can be the same as that on which so many eulogies have been lavished. This imitation of "Whately's "Historical Doubts" might well have been dispensed with. The criticisms are too trenchant and serious to gain anything from second-hand sarcasm. In effect Professor Lightfoot convicts his author of gross mistranslation in a passage concerning which the latter affects great indignation at the looseness of Canon Westcott. He shows that by a confusion of tenses in the translation of a passage from Origen, an entire misconception of that Father's meaning is conveyed. And worst of all, Professor Lightfoot shows that a mistake made by the author of "Supernatural Religion," in supposing that John the Baptist once receives his surname in the Gospel of St. John, is caused by a mistranslation of a passage from Crederer's Einleitung. The spiritual truth or falsehood of Christianity is not to be proved or disproved by arguments about books. But those who assume a lofty superiority to vulgar errors would do well to remember that it is not quantity of reading, but accuracy of understanding, which makes the true scholar.—In an article on "Necessary Truth," Mr. Fitzjames Stephen labours hard to show that we have no stronger reason for believing that things equal to the same are equal to one another than we have for believing the results of induction.—Professor Tyndall concludes his account of a very remarkable discovery he has recently made concerning the passage of sound through the atmosphere. He conclusively establishes that it is not the dampness or dryness, but the homogeneity of the air, which is favourable to the transmission of sound. The other articles do not call for particular remark.

In the *Fortnightly Review* Prof. Clifford contributes an article on "Body and Mind." With that tone of jaunty confidence so characteristic of his school he professes to show how all the operations of mind are amply accounted for, or at any rate are certain hereafter to be explained by bodily vibrations. But he does not think it necessary to discuss the trivial circumstance that all we know of body is comprised in a series of mental impressions. To do him justice, however, he does evidently feel that there is a residuum in the phenomena of consciousness quite incommensurable with material vibrations. And perhaps the most original point in the article is the suggestion that as there appear to be various degrees of consciousness extending from the philosopher down to the monad, it is possible that consciousness in some inconceivably simple form is a universal attribute of matter. Mr. J. G. Fitch, in an article on "Unsolved Problems "in National Education," makes some very sensible and practical suggestions. There may be objections to his proposal for the enforcement of school attendance in the absence of school boards. But his suggestion that any municipal council, local board, or parish vestry may be invested with the requisite authority is at least better than the notion of giving the power to magistrates, so many of whom in the country districts are clergymen, and all of whom are free from responsibility to any constituency. Writing on the "Republican Defeat in the United "States," Mr. Edward Dicey traces the fall of the party to the discontent caused by the depressed condition of trade throughout the United States, popular disappointment at the slow progress of the South under a Republican *régime*, disapproval of the alleged or real corruption of the administration, and dislike of the idea of a third-term Presidency. Mr. W. R. Greg has a short reply to Mr. Grant Duff's lecture, but does not seem to make out a very good case.

BOOKS FOR THE CHRISTMAS SEASON.

The Children's Pastime. Pictures and Stories for the Little Ones. By LISBETH G. SEQUIN. (Daldy, Isbister, and Co.) This is an admirable book for the children. For a nursery book it could hardly be surpassed. We can fancy the sensation it will produce, and indeed have already had experience of it. Upwards of two hundred pictures of various sizes, by artists of the highest eminence—some of them really pieces of art, with scientific and instructive letter-press, never over a few lines to each cut—nothing could be more suitable or delightful. Picture-gallery, toy-shop, dolls, and doll-house in one, it is unsurpassed, we should say, at the price; and we cordially recommend it to papas and mammas, and uncles and aunts—anxious for something new and nice, and at the same time money's worth for money.

Léonie, or, Light out of Darkness; and Within Iron Walls, a Tale of the Siege of Paris. Twin Stories of the Franco-German War. By ANNIE LUCAS. (T. Nelson and Sons.) These stories are fairly written, and show a commendable knowledge of history. The writer contrives to make interesting situations and still keeps in the general outline true to known facts; and now and then we have a simple touch of human nature. It would make a nice present for girls; and would have been still better, if a more stringent condensation had been followed.

Aunt Martha's Corner Cupboard. A Story for Little Boys and Girls. By MARY and ELIZABETH KIRBY, authors of the "World at Home," &c., &c. (Nelsons.) This is a right well-done book. In the simplest way, in the brightest narrative, we have a vast deal of information conveyed about tea, sugar, coffee, salt, currants, the needle, cotton, rice, and honey. We are quite sure that no boy or girl could have this book long without reading it, or could read it without liking it. The young owe a debt to those who can draw the children to useful knowledge as the Misses Kirby can. We warmly commend this little book, which, we should not forget to say, is beautifully illustrated, with an exquisite coloured engraving for frontispiece.

The Monsters of the Deep, and Curiosities of Ocean Life. A Book of Anecdotes, Traditions, and Legends. (Nelsons.) This is also a most interesting volume, conveying facts about strange creatures of the sea. It is more closely systematic than the former; but remarkably careful and well done. Dolphins, sea-unicorns, whales, and sharks come in for a share of attention, as well as poulpes and the more erratic creatures of the deep.

Little Snowdrop and her Golden Casket. By the Author of "Little Hazell," &c. (Nelsons.) This is a beautifully-told tale of a little girl of fine religious feeling, and charmingly open religious character. The incidents illustrate her quiet and sure influence. The style is superior to that of most tales of this kind. Would that there were a "Little Snowdrop" in every house at this season!

Aunt Mary's Bean Pie. By the Author of "St. "Olave's," &c. (Henry S. King and Co.) To say that this work is by the author of "St. Olave's," is to say almost, but not quite, enough—for a writer may be able to write a good novel, and yet not be able to write well for children. This is not the case here. First we have a lively story of how Aunt Mary's bean pie was made; then we have, of course, a description of its contents. Amongst its contents, besides various presents, Aunt Mary put in six stories, and here they all are, strung together in the happiest way. The stories are exceedingly good, but the "Blue Rosette" is the best. So, at least, we think the children will say.

Stories of Bird Life. A Book of Facts and Anecdotes, &c. By HENRY BERTHOND. (Nelsons.) A book for boys decidedly, unless there should be a girl in the family who is as fond of birds as boys bred in the country usually are—or ought to be. It is full of information, not dry nor scientific, but pleasantly conveyed, with numerous good anecdotes, and sometimes some short tales. We quite agree with the author that "no purer source of "amusement can be found for leisure hours; none "which is more easily cultivated" than the study of the habits of birds; for "they are always "around us and about us," and their intelligence, if you take notice, will be found to be wonderful. Many curious specimens of this are given. This book has a hundred illustrations. We heartily wish it good speed for its admirable design and its healthy tone.

The Poor Clerk and his Crooked Sixpence. By GEORGE E. SARGENT. (Religious Tract Society. The plan of this tale is not new, but its execution is. This identical sixpence falls into many hands, but the most noticeable owner is the poor clerk, whose history had not always been a good one. Trial, however, had softened him, and one means of his redemption, at his worst straits, was this crooked sixpence. His character, and that of the barber, are exceedingly well drawn, and it is satisfactory to know that all comes right in the end. Almost any young person would like this book.

Heroes of the Desert. By the Author of "Mary "Powell." (Nelsons.) This is the story of the lives and labours of Moffat and Livingstone condensed into some three hundred pages by one of the most charming writers of the day. It was a happy thought to combine sketches of these two illustrious pioneers of Christianity and civilisation into one volume. They will be popular with people of all ages, and are specially adapted as a present to the young.

The same publishers have sent us two children's books in large type—*Trot's Letters to her Doll*, by MARY E. BOUSFIELD, and *The Story of a Summer Day*, with more than a score of illustrations by Froment. They have also brought out in separate quarto size with gay binding the *Child's Picture Alphabet*, and uniform with them picture alphabets of the nations of the earth, of Scripture, of beasts, and of birds; the brilliant colouring o which will attract and quite dazzle juvenile eyes. *Home Kindness to Animals*, is a picture book for the nursery, containing sixteen full-page illustrations, printed in oil colours with appropriate verses.

Besides those already noticed, Messrs. Partridge and Co. have some other Christmas books. *Natural History Stories for my Juvenile Friends* will not fail to win attention by its resplendent binding, which the inside does not belie. Mary Howitt discourses once again in her delightful way about the elephant, the dog, the horse, the cow, the ass, the lamb, and the swan, with abundant anecdotes, and with her well-known sympathy for the dumb creation which, as the venerable writer says, will be the better treated in proportion as their habits are studied. Her pleasant task is effectively helped by Mr. Harrison Weir, who supplies some thirty full-page engravings, several of which illustrate the service rendered by the elephant. Author and artist have combined to produce a Christmas book which cannot fail to be very popular.—Mr. T. B. Smithies has contributed some *Anecdotes and Pithy Pieces in Prose and Verse*, with a religious bearing, which are contained in a small volume abundantly illustrated. The same firm have brought out in a quarto form, with a variety of woodcuts, *Music for the Nursery*, a collection of simple stanzas, with words suited to the very young. Some of the ditties are solemn, some humorous, and a few such as we should hardly like to hear sung by a child. The music has been revised by Philip Phillips, the "Singing Pilgrim."

Wonder World (London: G. Bell and Sons) is a collection of fairy tales, old and new, chiefly gathered and translated from the French, German, and Danish—the most curious and fantastic being the product of that Teutonic fancy which is so prolific of wondrous child-lore. There is variety enough to suit all tastes, and the stories are set off by four coloured illustrations and numerous woodcuts with a gay binding.

YEARLY VOLUMES.

The more or less portly books, handsomely bound, in which the fruits of a year's or half-year's labour are bound up, usually bring up the rear of Christmas books. What can we say of the *Leisure Hour* and *Sunday at Home* (Religious Tract Society) beyond what has been said from time to time as the separate parts have come under notice? They are a perfect storehouse of miscellaneous

reading, much of it contributed by writers of mark in their several departments, and a great deal of quite a unique character. In the former, which is adorned by a dozen supplementary frontispiece illustrations, will be found tales by W. H. G. Kingston and other popular authors; short biographies of people we are glad to hear of, such as the Comte de Chambord, the Duchess of Edinburgh, Prince Kung and Professor Tyndall; Curiosities of the Census; Notes of the New World and the Old; and all kinds of serviceable information. The *Sunday at Home* has a similar variety of contents of a more religious tendency—stories of course, biographies such as those of Livingstone, Guthrie, and Whately, many chapters on Luther's Homes and Haunts, papers on the Jews and Jerusalem, on Foreign Missions, Thoughts for Invalids, Pages for the Young, various readings under the heading "The Pulpit in the Family", and an abundance of poetical effusions. Several of the full-page engravings are excellent, and they include portraits of Luther and Livingstone. Both periodicals sustain and deserve the great reputation they have secured.

The *Quiver* (Cassell, Petter, and Galpin) is an illustrated magazine "for Sunday and general reading," to which, during the past year, Dr. Allon, Dr. Hanna, Dr. Spence, Canon Elliott, Canon Barry, the Rev. Daniel Moore, Samuel Cox, Isa Craig, Jeanie Hering, and Mr. Skene, &c., have been contributors—some dealing with sacred subjects, Biblical and expository; others with lighter literature, tales and general information. It is to the credit of the conductors, and a striking proof of the influence of the *Quiver*, that more than 2,000*l.* was contributed or collected in the earlier part of the year on behalf of the Bengal Famine Relief Fund.

We have not space this week to refer to other yearly volumes.

BRIEF NOTICES.

Men and Manners in Parliament. By the Member for the Chiltern Hundreds. (Tinsley Brothers.) We have noticed these clever sketches as they have appeared from time to time in the *Gentleman's Magazine*. They have their faults, the most conspicuous being a little too much self-sufficiency, but this fault in a writer time generally wears down. With some exceptions these sketches are remarkable for keen penetration of character and capability, and a happy faculty of hitting off manner. The classification of members into the "Orator"; the "Official Member," the "Independent Member," the "Silent Member," &c., is original and very remarkably sustained. The author's style is brisk and incisive, and just suited to such sketches, and he has an apt way of introducing illustrative quotations. The book will give to any reader a fair knowledge of the present composition of the House of Commons, and will be good reading, but he must be prepared to find himself and the author sometimes at variance.

Plymouth Brethrenism Unveiled and Refuted. By William Reid, D.D. (Edinburgh: William Oliphant and Co.) This book does, on a larger scale, what was recently done in a remarkable article in the *British Quarterly Review*. We must say that we do not like it. It has a great deal too much of the *odium theologicum*. Dr. Reid says in the preface:—

> "The impression is common, that the Plymouth Brethren are a good sort of people—perhaps righteous over much, or, like other small sects, specially fond of their own peculiarities, but differing from the great body of Christian professors, simply on the subject of Church polity. Our object, then, is to disabuse those who hold this opinion, of their mistake. The brethren differ from others, not only as to the constitution and government of the Church, they are opposed to almost every doctrine of Christianity. To be assured that there is a system fraught with the most pernicious errors, it is very necessary to glance at the formidable array of their denials of fundamental doctrines, and the theological fancies which they would have us to accept in their stead."

Dr. Reid also fails to discover what claims such a system has to the designation of Christian, but he will not assert that the Brethren are not Christians. If he does not assert this, he certainly does his best to prove it. His book is a formidable indictment, the material being arranged with logical precision and great clearness, but we dislike its animus, and we doubt whether it will turn one "Brother" from the error of his ways.

An Old Sailor's Story. By Geo. E. Sargent. (London: Religious Tract Society.) A stirring tale of shipwrecks and mutiny with a good purpose, but somewhat artificial.

A Year's Botany, Adapted to Home and School Use. By Francis Anna Kitchener. (London: Rivingtons.) To those who are beginning to study flowers, or for pupils preparing for the University local examinations, Mrs. Kitchener's book will be a great help. The information is clear and well arranged, and the simple woodcuts are drawn from nature, and admirably illustrate the text.

The Curate of Shyre. A Record of Parish Reform, with its attendant Religious and Social Problems. By the Rev. Charles Anderson, M.A., vicar of St. John's, Limehouse. (Henry S. King and Co.) Shyre is a parish which may be found in any diocese in the kingdom, either in its unregenerated or its regenerated state. In the former it has a dignified but lazy incumbent; it is dirty; vice, ignorance, and disease abound; in the latter some new spiritual power has been at work, and the desert has blossomed as the rose. In the case of *this* Shyre the new curate, Alfred Austen, was the reforming agency, and in this book the tale of his work is told. We have the result of his examination into the deficiencies of the parish, his determination to set to work, his mild and successful conflicts with the rector, the way in which by degrees, with active, sympathising help, he brought about a religious and social revolution. Such histories are, happily, not unoften written, if not in books, at least in the life of this country, and are familiar enough in the chronicles of the Free Churches. The distinctive character of this history is the manner in which it is told. Mr. Anderson is a man of broad human sympathies, singularly unconventional in his habit of thought, and possessed of a happy power of getting at the root of things. The lively discussions upon social and religious problems to be found in this work will thoroughly repay perusal, apart altogether from the studies of character which they illustrate. But the best thoughts of the book are unwritten, although in a sense they are written on every page—viz., that a whole-hearted man will get good out of the worst materials, that the worst may even be only the stepping-stone to the best, and that a courageous and faithful captain will never be left alone in the fight with Sin and Misery. We thank Mr. Anderson for his bright, genial, and stimulating book.

The Rose Library. Popular Literature of all Countries. (Sampson Low and Co.) The railway bookstalls will have made the public familiar with this singularly cheap and handsome edition of several popular works. Amongst those already published are "Seagull Rock," by Sandeau, one of the most fascinating of French tales of adventure, and the "Little Women" Series. We are to have selections from "the best writers in English, "American, French, and German literature." The series can be scarcely too highly praised.

Part 8 of *The National Portrait Gallery* (Cassell and Co) comprises a fine coloured portrait of the Earl of Shaftesbury, a striking likeness and highly finished, with a suitable memoir of his lordship. It will be a boon to the noble earl's many admirers throughout the country.

Gleanings.

A Chicago man wants the thief who stole his well-bucket and rope to come back and get the well, as it is of no use now.

Loud complaints are heard from the fishmongers this season about the great scarcity of large cod-fish, which in former years were abundant.

According to the *Methodist Recorder* the New Wesleyan Hymn-book will comprise upwards of a thousand pieces instead of 769, as at present.

The practice of betting among the women of the upper ten thousand is said to have largely increased of late, and is now so prevalent as to become a serious evil.

A minister approached a mischievous urchin, about twelve years old, and, laying his hand upon his shoulder, thus addressed him: "My son, I believe the devil has got hold of you." "I believe he has, too," was the significant reply of the urchin.

"Your son," said a schoolmaster to a fond mother, who was inquiring about her boy's progress, "will not work. He exhibits such a want of intelligence that it is impossible to think of his ever succeeding in medicine or at the bar. He is next door to an idiot." "Then," returned the lady, indignantly, "I shall devote him to teaching. I shall make him a schoolmaster."

The following circumstances, it is said, happened to the learned Serjeant Hill. He had a remarkably long nose, and being out riding one day, was flung from his horse, and fell upon his face in the middle of the road. A countryman who saw the occurrence ran hastily up, raised the serjeant from the dirt, and asked him whether he was much hurt. The serjeant replied in the negative. "I see, zur," said the rustic, grinning, "yer ploughshare saved ye."

Making the Best of It.—A curious tale of a pious Brahmin is told by a Hindostan paper. One day a Brahmin accidentally touched some unclean object with his little finger. The Brahmin thought that his little finger having now become unclean, any substance which it would touch would be also rendered unclean, and thus render him an unclean man. Seeing no other way to get out of the scrape, he resolved to get the offending member amputated. Forthwith he went to the carpenter's, and explained to him that unless the finger was cut off, he (the Brahmin) was unable to take food. The carpenter tried to dissuade the devotee, and urged that the frequent application of some drops of water from the sacred river Gunga would make the finger once more holy, but the Brahmin persisted. He said that the finger was of no use to him any longer, and that he would not rest until it was severed. As a final resource the carpenter resolved to play his awkward customer a trick. He told the Brahmin to put his finger on an anvil, and to look to the sky while the wound was inflicted. The Brahmin did so. The carpenter took up a hatchet, and gave the finger a smart blow with the back of it. This elicited a cry of pain from the patient, who at once put his finger into his mouth to allay the agony. The carpenter, laughing, explained to the Brahmin that the blow had missed and that the finger was still entire; and, worst of all, that the Brahmin had defiled himself by putting the finger into his mouth. The obliging operator, moreover, offered to perform the operation once more; but the Brahmin had had enough pain for the nonce, and declined with thanks.

AS IT *OUGHT* TO BE.

"I visited" *writes* Dr. Hassall, "*Messrs. Horniman's* Warehouse, and took samples of Tea ready for consignment to their Agents, & on analysis I found them Pure, & of *superior quality*."

"At the Docks, I took samples of *Horniman's Teas*, which I analyzed, & found Pure; the quality being equally satisfactory."

"I purchased *Packets* from *'Agents for Horniman's Tea,'* the contents I find correspond in Purity and *excellence of quality*, with the tea I obtained from their stock at the Docks."

3,248 Agents—*Chemists, Confectioners, &c.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

DEATHS.

FREEMAN.—Dec. 11, at Victoria-square, Reading, William Freeman, formerly of Kendal, and lately of Cardiff, surgeon, eldest son of W. Freeman, London-road, Maldon, aged 42.

SELLAR.—December 11, at Newport, Mon., Rev. Frederick Devereux Sellar, aged twenty-six years, having just completed one year's pastorate of Dock-street Independent Church, in that town.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

Dyeing at Home.—Judson's Dyes are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

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Some idea of the enormous consumption of machine bands may be gathered from the following facts, which appear in "Baines' History of Yorkshire":—In Vol. I., page 37, it is stated that there were in the United Kingdom, in 1868, 45,117,431 spindles engaged in spinning and doubling. It is computed by competent authorities that there must now be upwards of 60,000,000. Each of these spindles, except those to which the Endless Bands have been applied, is driven by a knotted, sewn, or spliced band.

To provide for one-fourth of the estimated consumption of spindle bands for the United Kingdom, it will be necessary to keep upwards of 1,000 Machines fully employed, at least 500 being needed to meet the requirements of Yorkshire alone. This is exclusive of the demand for Endless Cords for window blinds, lathes, sewing machines, &c., and for all other purposes to which they can be applied, to supply which it may be safely reckoned that 200 additional Machines will be required.

Already upwards of 350 of the leading spinning firms in Yorkshire, and other parts of England and Scotland, are using these Patent Endless Bands, and are freely repeating their orders. The Endless Cords for window blinds were first introduced in July last, and are rapidly superseding the sewn cords hitherto in use.

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The only Agreement entered into is one dated 8th December, 1874, and made between Leedham Binns of the one part, and Adam Steuart for and on behalf of the Company of the other part, whereby the purchase of the above has been effected for the sum of £65,000, to be paid as follows, viz:—£37,000 in fully paid-up Shares of the Company, and £28,000 in cash, to be paid as follows:—£13,000 on day of allotment or within 14 days afterwards, £5,000 in six months, £5,000 in twelve months, and the balance of £5,000 in eighteen months after same date.

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As security for the due payment of the dividend, the Vendor will invest the necessary sum according to the Shares allotted not exceeding the sum of £20,000, in *bonâ-fide* securities, in the names of two Trustees, to be appointed by the Directors; and will also deposit £20,000 value, in fully paid-up Shares of the Company, in the names of the said Trustees, and agrees that such Shares shall not participate in the profits for any year for seven years until a dividend of 10 per cent. shall have been declared upon the remaining paid-up Capital of the Company. The Company will retain the sum to be invested as above out of the balance of cash due to the Vendor, after paying him down £8,000; and the Vendor is to be released from his guarantee if during the seven years the dividends paid up to that time amount to an average dividend of 10 per cent. per annum for the seven years.

The sole reason the Vendor has for disposing of his Patent rights, machinery, &c., to a Limited Company is to provide the necessary capital to meet a demand for the Endless Bands, which has outgrown the present means of supply.

The Directors have secured the services of Mr. Leedham Binns, the Patentee, as Resident-Director and Manager for seven years. He has agreed to accept as remuneration for his services a nominal salary of £300 per annum, and one-tenth of the surplus profits after 10 per cent. per annum shall have been paid to the Shareholders on the paid-up Capital. The Secretary and Assistant-Manager have also agreed to accept a nominal salary and to receive one-twentieth each of the surplus profits.

The Directors will accept NO FEES for their services until 10 per cent. per annum shall have been earned, but will receive two-tenths of the surplus profits.

No promotion money will be paid; all the expenses incurred in the formation of the Company will be borne by the Vendor; and should no allotment be made, the deposits will be returned at once in full.

Copies of the Agreement above mentioned, and of the Memorandum and Articles of Association may be seen at the Offices of the Company's Solicitors.

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Looking for His blessing whose saving Name and grace His servants desire to make known to the utmost parts of the earth, the committee have this confidence, that in thus making known the special need—special help will be extended.

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Literature.

*DR. LIVINGSTONE'S LAST JOURNALS.**

Our first reflection on looking over these journals, by way of preparation for a more careful reading, is this—that human character of the noblest kind converts to itself all with which it comes into contact. That these journals are before us at all is one sufficing proof of this. It will be remembered that those who knew best about African travel, its difficulties and possibilities, were the most sceptical at first about Mr. Stanley's successful exploits and his vast services to Livingstone, and next about the possibility of poor black servants, like Chumah and Susi, bringing a dead body thousands of miles, through villages peopled by tribes whose superstitions would have led them to avenge any such attempt. Yet the things were done: Stanley found Livingstone, revived his spirit, and conveyed to England safely the first portion of this journal. Susi and Chumah brought the body to England, and with it every scrap of the Doctor's papers, regarding it as a sacred charge that they should deliver them all safe in England—a charge from which they could not be dissuaded even by the advice of Lieut. Cameron, whom they met on their way to Zanzibar. And thus it is that we have what, with Mr. Horace Waller's notes, forms a complete and intelligible account of Dr. Livingstone's work during the last six years of his wanderings in Central Africa. Every line adds to the reverence which must be felt for the great traveller, whose character grows upon us the more we study it; whose life, in its enlarging sympathy, patience, self-command, faith, and intense devotion to the good of the negro race, will form a theme on which historians and poets will in days yet to come be gratefully eloquent. The discovery of his heroic energy, indomitable will, and gentle greatness growing day by day, as he attached to himself those who wandered with him, is as valuable for humanity as if he had actually solved the problem of the sources of the Nile, which he was so near settling. And the next thought which occurs to one is the wonderful Providence by which he was guided. His life is from first to last a romance; his purity of motive, his self-denial, his deep affection for his family, and his unfailing regard for those about him, impart a tender tone which only deepens the epic grandeur of his endeavours. As the artist after he has finished his picture will sit down, lovingly almost unconsciously, or but half consciously, and adding a touch here, a touch there; so these hurried entries, getting shorter and shorter towards the close, enable us to complete our picture of Livingstone. And what a reach of splendid enterprise they cover—enough, though no high service had gone before, to make him live through all time! Day by day he sets down his experiences; his contact with the various tribes, whom most often he conciliated, his careful observations, his measurements, and far-sighted guesses, his weariness for news from home, his devout dependence upon God, his heart-breaks at the horrors of that slave-trade which left its records in the groups of skeletons bleaching by the wayside, and traditions of unparalleled barbarities. And then the marches through forest and jungle and marsh! Merely to name the stations on his six years' itinerary would need a paragraph. Up the Rovuma, making careful observation and study of the vegetation as well as of the tribes on its banks—the Molata, the Matabaa, the Matambwe, on to Lake Nyassa; and skirting its southern end, and crossing the river Loangwa, making for Lake Tanganyika, then back by devious routes to Lake Bemba or Bangweolo, which is explored round its whole border (one of its villages, Chitambo, to become memorable as the spot where the traveller came back to die), then up again to the perplexing water system, the leading line of which is Lualaba, and recrossing Lake Tanganyika to visit Ujiji once more, he takes that last fatal journey to Unyanyembe, on which he died. But the first impression is deepened interest in the man, even more than in the practical results of his work. His brave, healthy character is found in such extracts as this, made at the outset of his start up the Rovuma:—

"Now that I am on the point of starting on another trip into Africa I feel quite exhilarated: when one travels with the specific object in view of ameliorating the condition of the natives every act becomes ennobled.

"Whether exchanging the customary civilities on arriving at a village, accepting a night's lodging, purchasing food for the party, asking for information, or answering polite African inquiries as to our objects in travelling, we begin to spread a knowledge of that people by whose agency their land will yet become enlightened and freed from the slave-trade.

"The mere animal pleasure of travelling in a wild, unexplored country is very great. When on lands of a couple of thousand feet elevation, brisk exercise imparts elasticity to the muscles, fresh and healthy blood circulates through the brain, the mind works well, the eye is clear, the step is firm, and a day's exertion always makes the evening's repose thoroughly enjoyable.

"We have usually the stimulus of remote chances of danger, either from man or beast."

But he has not proceeded far before the worries of travelling make themselves painfully felt. One of the greatest drawbacks to Dr. Livingstone on this journey were the Sepoys whom he had been induced to take with him. He soon found that their good qualities were imaginary. While still on the Rovuma, he was involved in endless vexation on their account, and their carelessness and laziness completely spoiled his experiments as to the effects of the tsetse on camels and other cattle. He says on May 7, 1866:—

"A camel died during the night, and the grey buffalo is in convulsions this morning. The cruelty of these Sepoys vitiates my experiment, and I quite expect many camels, one buffalo, and one mule to die yet; they sit down and smoke and eat, leaving the animals loaded in the sun. If I am not with them it is a constant dawdling; they are unwilling to exert themselves, they cannot carry their belts or bags, and their power of eating and vomiting are astounding. The Makondé villages are remarkably clean, but no sooner do we pass a night in one than the fellows make it filthy. The climate does give a sharp appetite, but these Sepoys indulge it till relieved by vomiting and purging. First of all they breakfast, then an hour afterwards they are sitting eating the pocketfuls of maize they have stolen and brought for the purpose, whilst I have to go ahead, otherwise we may be misled into a zigzag course to see Ali's friends; and if I remain behind to keep the Sepoys on the move, it deprives me of all the pleasure of travelling. We have not averaged four miles a day in a straight line, yet the animals have often been kept in the sun for eight hours at a stretch. When we get up at four a.m. we cannot get under weigh before eight o'clock. Sepoys are a mistake."

They tried to corrupt the Nassick boys, and were incorrigible for filthiness and for theft. The only instance in which we hear of Livingstone actually in anger striking a servant was under a provocation from them; and he records the fact with self-blame and remorse, and resolves that hereafter he must not directly punish in this way again, though afterwards he has on one or two occasions to administer a beating by his deputy Susi. And here it may not be out of place to give a fact or two about Susi and Chumah, whose names are now so inseparably associated with his. Susi, with another Amada, was engaged at Shupanga to cut wood for the "Pioneer," on that memorable voyage up the Zambesi when Dr. Stewart accompanied Dr. Livingstone, and when that unfortunate difference occurred among his staff; Chumah, and the Waiyau lad, Wakatani, were liberated from the slavers by Doctor Livingstone and Bishop Mackenzie in 1861, and lived for three years with the mission party at Chibisa's before they were engaged by Dr. Livingstone.

His intense sympathy and concern for the suffering are seen in such records as this, constantly recurring:—

"June 22 (1866).—A poor little boy with prolapsus ani was carried yesterday by his mother many a weary mile, lying over her shoulder—the only position he could find ease in—an infant at the breast occupied the left arm, and on her head were carried two baskets. The mother's love was seen in binding up the part when we halted, whilst the coarseness of low civilisation was evinced in the laugh with which some black brutes looked at the sufferer."

And this suggests another remark. Unlike many travellers among barbarous tribes, he has a happy faculty of finding their good points, and working upon them successfully. There is no such thing as a cynical or despairing thought—prompted by contact with the negroes—to be found in these pages. It is astonishing how he recommends himself to the people and gains their confidence and their sympathy. How touching is that episode which occurred in the Manyuema country—which he was the first to explore—of the woman with the leprous hands who brought him food. It is thus recorded in his journal:—

"A woman, with leprous hands, gave me her hut—a nice clean one—and very heavy rain came on. Of her own accord she prepared dumplings of green maize, pounded and boiled, which are sweet; for she said she saw I was hungry. It was excessive weakness from purging she mistook; but seeing that I did not eat for fear of the leprosy, she kindly pressed me: 'Eat, you are weak only from hunger; this will strengthen you.' I put it out of sight, and blessed her motherly heart."

And this was in a country of which he says,—

"The great want of the Manyuema is national life. Of this they have none. Each headman is independent of every other. Of industry they have no lack, and the villagers are orderly towards each other; but they go no further. If a man of another district ventures among them, it is at his peril. He is not regarded with more favour as a Manyuema than one of a herd of buffaloes is by the rest; and he is almost sure to be killed."

What affectionate observation and sympathetic interest—impossible, you would say, to any one but a man who loved children with still, quiet, undemonstrative love—must have prompted the following:—

"In many parts one is struck by the fact of the children having so few games. Life is a serious business, and amusement is derived from imitating the vocations of the parents—hut-building, making little gardens, bows and arrows, shields and spears. Elsewhere boys are very ingenious; they shoot birds with bows, and teach captured linnets to sing. They are expert in making gins and traps for small birds, and in making and using birdlime. They make toy guns of reed, which go off with a trigger and spring, with a cloud of ashes for smoke. Sometimes they make double-barrelled guns of clay and have cotton fluff as smoke. The boys shoot locusts with small toy-guns very cleverly."

One of the greatest mischances that ever occurred to the traveller was the loss of his medicine chest, through the desertion of one of his men, whilst he was yet only at the Muasi River, near the Chambeze. With such an extent of country before him of fever-breeding character, it is almost surprising that he should have gone on; but he did, quite calmly, and actually finding a kind of advantage in the loss:—

"All the other goods I had divided in case of loss or desertion, but had never dreamed of losing the precious quinine and other remedies; other losses and annoyances I felt as just parts of that undercurrent of vexation which is not wanted even in the smoothest life, and certainly not worthy of being moaned over in the experience of an explorer anxious to benefit a country and a people—but this loss I feel most keenly. Everything of this kind happens by the permission of One who watches over us with most tender care; and this may turn out for the best by taking away a source of suspicion among the more superstitious, charm-dreading people further north. I meant it as a source of benefit to my party and to the heathen."

But he never forgot his own maxim that the exploring work is but the beginning of missionary effort. We find him thus setting down his convictions with regard to a mission settlement:—

"No great difficulty would be encountered in establishing a Christian mission a hundred miles or so from the East Court. The permission of the Sultan of Zanzibar would be necessary, because all the tribes of any intelligence claim relationship, or have relations with him; the Banyamwezi, even, call themselves his subjects, and so do others. His permission would be readily granted, if respectfully applied for, through the English Consul. The Luabali, with their present apathy on religious matters, would be no obstacle. Care to speak politely and to show kindness to them would not be lost labour in the general effect upon the country, but all discussion on the belief of the Moslems should be avoided; they know little about it."

And very touching indeed are some of the mere personal references we find in these volumes. As this:—

"My daughter Agnes says, 'Much as I wish you to come home, I would rather that you finished your work to your own satisfaction than return merely to gratify me.' Rightly and nobly said, my darling Nannie. Vanity whispers pretty loudly, 'She is a chip of the old block.' My blessing on her and all the rest."

Or this at the close of 1866—

"We now end 1866. It has not been so fruitful or useful as I intended. Will try to do better in 1867, and be better—more gentle and loving; and may the Almighty, to whom I commit my way, bring all my desires to pass and prosper me! Let all the sins of '66 be blotted out for Jesus' sake."

And, once more, this, written just after Mr. Stanley had left him:—

"18th March.—Birthday. My Jesus, my King, my life, my all; I again dedicate my whole self to thee. Accept me and grant, O Gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be, DAVID LIVINGSTONE."

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* *The Last Journals of David Livingstone in Central Africa, from* 1865 *to his death.* Continued by a narrative of his last moments and sufferings, obtained from his faithful servants, Chumah and Susi. By HORACE WALLER, F.R.G.S., rector of Twywell, Northampton. In two vols. With portrait, maps, and illustrations (John Murray.)

And, naturally enough, this leads us to extract the passage in which Livingstone, with all heartiness and simplicity, records the joyful relief that was brought to him with the advent of Stanley:—

"My property had been sold to Shereef's friends at merely nominal prices. Seyd bin Majid, a good man, proposed that they should be returned and the ivory be taken from Shereef; but they would not restore stolen property though they knew it to be stolen. Christians would have acted differently, even those of the lowest classes. I felt in my destitution as if I were the man who went down from Jerusalem to Jericho and fell among thieves; but I could not hope for priest, Levite, or Good Samaritan to come by on either side, but one morning Seyd bin Majid said, 'Now this is the first time we have been alone together: I have no goods, but I have ivory; let me, I pray you, sell some ivory, and give the goods to you.' This was encouraging; but I said, 'Not yet, but by-and-by.' I had still a few barter goods left, which I had taken the precaution to deposit with Mohamad bin Saleh before going to Manyuema, in case of returning in extreme need. But when my spirits were at their lowest ebb the good Samaritan was close at hand, for one morning Susi came running at the top of his speed and gasped out, 'An Englishman! I see him!' and off he darted to meet him. The American flag at the head of a caravan told of the nationality of the stranger. Bales of goods, baths of tin, huge kettles, cooking-pots, tents, &c., made me think, 'This must be a luxurious traveller, and not one at his wits' end like me' (28th October). It was Henry Moreland Stanley, the travelling correspondent of the *New York Herald*, sent by James Gordon Bennett, jun., at an expense of more than 4,000*l.*, to obtain accurate information about Dr. Livingstone if living, and if dead to bring home my bones. The news he had to tell to one who had been two full years without any tidings from Europe made my whole frame thrill. The terrible fate that had befallen France, the telegraphic cable successfully laid in the Atlantic, the election of General Grant, the death of good Lord Clarendon, my constant friend, the proof that Her Majesty's Government had not forgotten me in voting 1,000*l.* for supplies, and many other points of interest, revived emotions that had lain dormant in Manyuema. Appetite returned, and, instead of the spare, tasteless two meals a day, I ate four times daily, and in a week began to feel strong. I am not of a demonstrative turn—as cold, indeed, as we islanders are usually reputed to be; but this disinterested kindness of Mr. Bennett, so nobly carried into effect by Mr. Stanley, was simply overwhelming. I really do feel extremely grateful, and at the same time I am a little ashamed at not being more worthy of the generosity. Mr. Stanley has done his part with untiring energy; good judgment in the teeth of very serious obstacles."

Our readers are more or less familiar with the late incidents in the life of the great explorer—how his faithful servants, when he became so ill as to be unable to sit on the donkey, made a kind of rude palanquin in which he was carried through flooded forests and across rivers, laid in the bottom of the canoe, and how in this way he reached Chitambo's village on Lake Bemba; Susi having sent men forward to prepare a hut. We can only afford space to give the picture of the closing scene as quoted here from the lips of Chumah and Susi:—

"On reaching their companions it was found that the work was not quite finished, and it became necessary, therefore, to lay him under the broad eaves of a native hut till things were ready. Chitambo's village at this time was almost empty. When the crops are growing it is the custom to erect little temporary houses in the fields, and the inhabitants, leaving their more substantial huts, pass their time in watching their crops, which are scarcely more safe by day than by night; thus it was that the men found plenty of room and shelter ready to their hand. Many of the people approached the spot where he lay whose praises had reached them in previous years, and in silent wonder they stood round him resting on their bows. Slight drizzling showers were falling, and as soon as possible his house was made ready, and banked round with earth. Inside it the bed was raised from the floor by sticks and grass, occupying a position across and near to the bay-shaped end of the hut; in the bay itself bales and boxes were deposited, one of the latter doing duty for a table, on which the medicine-chest and sundry other things were placed. A fire was lighted outside, nearly opposite the door, whilst the boy Majwara slept just within to attend to his master's wants in the night. On April 30, 1873, Chitambo came early to pay a visit of courtesy, and was shown into the Doctor's presence, but he was obliged to send him away, telling him to come again on the morrow, when he hoped to have more strength to talk to him, and he was not again disturbed. In the afternoon he asked Susi to bring his watch to the bedside, and explained to him the position in which to hold his hand, that it might lie in the palm whilst he slowly turned the key.

"So the hours stole on till nightfall. The men silently took to their huts, whilst others, whose duty it was to keep watch, sat round the fires, all feeling that the end could not be far off. About eleven p.m. Susi, whose hut was close by, was told to go to his master. At the time there were loud shouts in the distance, and, on entering, Dr. Livingstone said, 'Are our men making that noise?' 'No,' replied Susi; 'I can hear from the cries that the people are scaring away a buffalo from their dura fields.' A few minutes afterwards he said slowly, and evidently wandering, 'Is this the Luapula?' Susi told him they were in Chitambo's village, near the Mollamo, when he was silent for a while. Again speaking to Susi, in Suaheli this time, he said, 'Sikun'gapi kuenda Luapula?' (How many days is it to the Luapula)

"'Na sani sikutatu, Bwana' (I think it is three days, master), replied Susi.

"A few seconds after, as if in great pain, he half sighed, half said, 'Oh dear, dear!' and then dozed off again.

"It was about an hour later that Susi heard Majwara again outside the door, 'Bwana wants you, Susi.' On reaching the bed the doctor told him he wished him to boil some water, and for this purpose he went to the fire outside, and soon returned with the copper kettle full. Calling him close, he asked him to bring his medicine-chest and to hold the candle near him, for the man noticed he could hardly see. With great difficulty Dr. Livingstone selected the calomel, which he told him to place by his side; then, directing him to pour a little water into a cup, and to put another empty one by it, he said in a low, feeble voice, 'All right, you can go out now.' These were the last words he was ever heard to speak. It must have been about four a.m. when Susi heard Majwara's step once more. 'Come to Bwana, I am afraid; I don't know if he is alive.' The lad's evident alarm made Susi run to arouse Chumah, Chowperé, Matthew, and Muanyaséré, and the six men went immediately to the hut. Passing inside they looked towards the bed. Dr. Livingstone was not lying on it, but appeared to be engaged in prayer, and they instinctively drew backwards for the instant. Pointing to him, Majwara said, 'When I lay down he was just as he is now, and it is because I find that he does not move that I fear he is dead.' They asked the lad how long he had slept. Majwara said he could not tell, but he was sure that it was some considerable time. The men drew nearer.

"A candle, stuck by its own wax to the top of the box, shed a light sufficient for them to see his form. Dr. Livingstone was kneeling by the side of his bed, his body stretched forward, his head buried in his hands upon the pillow. For a minute they watched him: he did not stir, there was no sign of breathing; then one of them, Matthew, advanced softly to him and placed his hands to his cheeks. It was sufficient; life had been extinct some time, and the body was almost cold: Livingstone was dead.

"His sad-hearted servants raised him tenderly up, and laid him full length on the bed, then, carefully covering him, they went out into the damp night air to consult together. It was not long before the cocks crew, and it is from this circumstance—coupled with the fact that Susi spoke to him shortly before midnight—that we are able to state with tolerable certainty that he expired early on the 1st of May. It has been thought best to give the narrative of these closing hours as nearly as possible in the words of the two men who attended him constantly, both here and in the many illnesses of like character which he endured in his last six years' wanderings; in fact, from the first moment of the news arriving in England, it was felt to be indispensable that they should come home to state what occurred."

The one informing spirit of these journals is love of the African race and hatred of slavery. And yet the writer was not blinded by prejudice. How calmly he could judge, and how dispassionately he could trace out causes and draw distinctions, let the following—which we regard as one of the deepest glimpses ever cast into the subject—bear witness; it shows how little hope there is of a remedial effect from the contact of civilising influences with the slave system:—

"The Arabs are said to treat their slaves kindly, and this may be said of native masters: the reason is, master and slave partake of the general indolence, but the lot of the slave does not improve with the general progress of civilisation. While no great disparity of rank exists, his energies are little tasked, but when society advances, wants multipy; and to supply these the slave's lot grows harder. The distance between master and man increases as the lust of gain is developed, hence we can hope for no improvement in the slave's condition, unless the master returns to or remains in barbarism."

We wish we had had more time and more space to do fuller justice to this interesting and touching book, and to the beautiful character which it enshrines. For the book, the civilised world is mainly indebted to the fidelity and courage of Africans; and will remain a permanent reminder of the claim which Africa has on the Christian world—a debt of honour due by it to Dr. Livingstone's memory, to see that his work is followed up, and the slave-trade—"that "open sore of the world"—permanently made an end of.

LIFE OF THE PRINCE CONSORT.[*]

The delicacy of the task which Her Majesty committed to Mr. Theodore Martin when she requested him to write the Life of the late Prince Consort was of no ordinary nature, and it may well be, as he says, that he undertook it with "extreme diffidence," not to say "reluc-"tance." It is to his honour, as a literary man, that he has accomplished the portion of it now before the public with singular discretion and good taste—discretion in the mode of presenting his materials, good taste in their management, and especial good taste in a characteristic and uniform reserve of style. The author has sunk himself wholly in his subject, and this in a work in which the temptation to throw off such reserve must, occasionally, have been very great. We have before us, therefore, instead of a rhetorical exhibition of personal qualities or of historical and biographical facts, a "plain, unvarnished" narrative, in which the reader's imagination is never led astray by colouring. The life and character of the late Prince Consort are made to reveal themselves. Happily, as we have known better and better since his death, that life could afford to bear this sole and perfect test.

[*] *The Life of His Royal Highness the Prince Consort.* By Theodore Martin. With portraits and views. Vol. I. (Smith, Elder and Co.)

Of the early life of the Prince Consort we have already been told something in Her Majesty's own work. He was conspicuous as an infant for those qualities which won for him such regard in later life—beauty, gentleness, and vivacity. When he was only eight months old his mother writes—"Albert est superbe, "d'une beauté extraordinaire." The tutor who had the superintendence of his education up to the age of manhood writes in equally enthusiastic terms—"Every grace "had been showered by Nature on this "charming boy. Every eye rested upon him "with delight, and his looks won the hearts "of all." He was also unusually thoughtful and studious, and early showed superior firmness, depth, purity, and benevolence of character. His cousin speaks of him as of "per-"fect moral purity, both of word and deed." Such was the child and the lad, and in this, if not in other instances, the child was the father of the man. He received a broad and liberal education, in the course of which, we are told, he showed a marked inclination for music and drawing—indicative of that æsthetic tendency which formed so marked a feature in his life as Prince Consort. Games, sports, fine scenery, and the many charms of healthy out-door life, were also thoroughly enjoyed by him. As we read what is told of him at this period we seem to see in him the promise of a rarely gifted manhood, distinguished by a fine natural disposition, wide culture, and unusual moral strength. Such is the miniature of the picture which Mr. Martin has presented to us.

But there were two pictures to be drawn, in more or less detail, in this work; the second is that of Her Majesty. It is generally known that the Queen was for some time kept in ignorance of the lofty position which, in the course of time she might be called upon to assume. The circumstances under which this was at last communicated to her are given in the present work, in a note from the Baroness Le Lyen, the governess to Her Majesty, written in 1867:—

"'I ask your Majesty's leave to cite some remarkable words of your Majesty's when only twelve years old, while the Regency Bill was in progress. I then said to the Duchess of Kent, that now, for the first time, your Majesty ought to know your place in the succession. Her royal highness agreed with me, and I put the genealogical table into the historical book. When Mr. Davys (the Queen's instructor, afterwards Bishop of Peterborough) was gone, the Princess Victoria opened as usual the book again, and seeing the additional paper, said, "I never saw that before." "It was not thought necessary you should, princess," I answered. "I see, I am nearer the throne than I thought." "So it is, madam," I said. After some moments the princess resumed, "Now, many a child would boast, but they don't know the difficulty. There is much splendour, but there is more responsibility." The princess having lifted up the forefinger of her right hand while she spoke, gave me that little hand, saying, "I will be good. I understand now, why you urged me so much to learn, even Latin. My cousins Augusta and Mary never did; but you told me Latin is the foundation of English grammar, and of all the elegant expressions, and I learned it as you wished it, but I understand all better now," and the princess gave me her hand, repeating, "I will be good!" I then said, "But your aunt Adelaide is still young and may have children, and of course they would ascend the throne after their father, William IV., and not you, princess." The princess answered, "And if it was so, I should never feel disappointed, for I know by the love Aunt Adelaide bears me, how fond she is of children." When Queen Adelaide lost her second princess, she wrote to the Duchess of Kent, "My children are dead, but yours lives, and she is mine too!"'"

The Queen adds to this, in reference to the compulsion of learning Latin, "I cried much on "learning it, and ever deplored this con-"tingency." The possibility of her marriage with the prince had been often discussed, and under condition that the intention should be kept secret, the prince with his brothers and father visited Kensington in 1836. We all know the impression he then made upon the Princess Victoria. She wrote to King Leopold at the conclusion of the visit—"I have only now "to beg you, my dearest uncle, to take care of "the health of one now so dear to me, and to "take him under your especial protection. I "hope and trust that all will go on pros-"perously and well on this subject now of so "much importance to me." After leaving England the prince was sent to Brussels, where he studied history, modern languages, and the higher mathematics—thence to Bonn, where he distinguished himself in "the natural sciences, "in political economy, and in philanthropy"—but, also, in mimicry and humour. Not long subsequent to this, after another visit to England, he became the accepted suitor for the Queen's hand, and entered upon the difficult, and in some respects—as the conscience of the nation has since testified—not altogether enviable, position of Prince Consort.

It is with some shame, nay, often with burning shame, that Englishmen will recal the feelings entertained towards the Prince Consort by a certain class of people, from the time

of his marriage until the time of his death. At all sorts of shows and public entertainments he was received with enthusiasm, but underneath this external demonstration there existed a feeling which it is difficult accurately to describe, but which, perhaps, is best indicated by the word "spite." There was ill-concealed dislike, and ill-affected contempt. The origin of these feelings was in our own character, not in his. He was not rich—an unforgetable and unpardonable fact in the eyes of a Mammon-worshipping nation. He was a foreigner—another unforgetable and unpardonable fact in the eyes of the most insular of nations. Translated into plain English the vulgar prejudice—a prejudice which existed quite as much in the upper as in the lower circles—it was this: "Here is a poor German "prince come to eat the bread of the nation, "and to live upon our taxes. What has he "done?" Little thought was given to the fact that the poor German prince, if all that was said of him was true, would probably live to elevate the character of the whole people: it was enough that he was poor and a German. It can only be said, in defence of this prejudice, that the people did not know the prince. Had they known him they might have pardoned his foreign origin, or even his poverty. They *might:* we do not say would, have done so.

Some circumstances must have given the prince fair warning of what was to come. First Lord Melbourne thrust upon him as private secretary a person whom the prince had never seen, and would listen to no expostulation; next it was doubted whether he was a Protestant; then would he take the sacrament according to the rites of the English Church? Then the subject of his annuity came up. The nearest precedent was that of Prince Leopold, the husband of the Princess Charlotte, who received 50,000*l.* a-year. This sum was proposed. Mr. Hume wished to reduce it to 21,000*l.*; the Opposition, with Sir Robert Peel amongst them, succeeded in reducing it to 30,000*l.*—the Tories being animated by nothing but vicious party feelings. Fresh mortification came from the refusal of proper rank and precedence to the prince, upon which the discussions were so unpleasant that the matter was dropped, and the Queen left to deal with it by her own Letters Patent. But however disagreeable these things may have been—and must have been—the prince and the Queen found consolation in the frankness and depth of their mutual affection—an affection which grew with years, and was as fresh at the end as at the beginning.

But what was to be the prince's position at home—in relation to the Sovereign as well as to the wife? We have already known, from the "Early Years," the nature of the struggle that was made to keep him down, to exclude him not only from all political, but from all domestic influence. The first arose from national jealousy, wise in origin though sometimes mistaken in action; the second from the Augean character of the royal household. In time he made his influence felt, and the stable was cleared, but it was years before his position was definitely settled. Then it came naturally—from superior confidence in his character, his intelligence, and his intentions. Before he came to England he cared nothing for politics, but now he studied them with conscientious earnestness. Mr. Martin writes:—

"But from the moment he was called to occupy the place nearest to the throne of England, he passed into a sphere where indifference to politics would have been inexcusable, as, indeed, for such a man it would have been impossible. Endowed, as his subsequent career proved, with all the qualities for governing, he could not be an idle spectator of the stirring events, and great political controversies and changes, in the midst of which he all at once found himself. Opinions, and very decided opinions, upon all matters of policy, both foreign and domestic, he could not fail to have; and, instead of resting in indifference, the eager interest which he must inevitably feel, where questions of such enormous magnitude were at issue, was more likely to hurry him into that open expression of opinion, that anxiety to mould the current of events in accordance with their convictions, which is to be looked for in all vigorous thinkers. From the first, however, the prince appreciated the extreme delicacy of his position, and laid down for himself the rule, that no act of his should by possibility expose him to the imputation of interference with the machinery of the State, or of encroachment on the functions and privileges of the sovereign. At the same time he formed an equally clear view of his duty to qualify himself thoroughly for supporting the sovereign by his advice, and this, it is scarcely necessary to remark, involved the most assiduous attention to every subject, whether at home or abroad, in which the welfare of her kingdom was involved. While renouncing, therefore, every impulse of personal ambition, he resolved to consecrate himself with the most absolute devotion to deepening, by the influences of his life, and the example of his home, the hold of the monarchy upon the affections of the people, and to make it a power, which, amid the conflicting and often selfish passions of political strife, and the tortuous subtleties of diplomacy, should have for its unswerving object to increase that people's welfare, and to uphold the power and dignity of the Empire."

In all this that remarkable man, Baron Stockmar, had great influence. He, more than any one, guided the judgment and helped to mature the character of the prince. "Truth and "reality" were his guiding stars.

The prince made his way by degrees. His first introduction to public life in this country was his presidency, in 1841, of the Fine Arts Commission. Of this the Queen says:—

"The prince told the Queen that he felt he owed to Sir R. Peel his first initiation into public life, for that this commission was the commencement of his connection with the leading public and literary men of this country. It taught him more, he said, than anything else had done, and he always talked of it with pleasure. One by one, those who had been associated with him dropped off; and only in the spring of 1861 he said to the Queen, 'All my commissioners are dead almost.' Of all those who sat in that commission, there are now living only Lord John Russell, Lord Stanhope, and Lord Eversley.—NOTE BY THE QUEEN."

We soon find the prince holding *levées* on behalf of the Queen—which, however, occasioned no little unpleasant remark. He successfully used his influence to put down duelling, and his memorandum upon this subject, addressed to the Duke of Wellington, is exceedingly interesting.

Mr. Martin carries us through the greater public events from the marriage to the year 1848. The attempts of Oxford and Bean are described; the visit to Louis Philippe in 1843, which is narrated in the Queen's journal; the visit to Cambridge, and many country seats of the nobility. The Prince Consort was splendidly received, but there is one letter to Baron Stockmar, written in 1844, on the death of the prince's father, which indicates that he felt the want of sympathy for himself. It is this:—

"'Dear Stockmar,—My heart impels me to give vent to my tears upon the bosom of a true and loving friend. I have sustained a terrible loss, and can as yet scarcely believe it. I fancy I still hear your prophetic words ringing in my ears, that my poor father would die suddenly. So it has proved. God will give us all strength to bear the blow becomingly. That we were separated gives it a peculiar poignancy. Not to see him, not to be present to close his eyes, not to help to comfort those he leaves behind, and to be comforted by them, is very hard. Here we sit together, poor mama, Victoria, and myself, and weep, with a great cold public around us, insensible as a stone. To have some true sympathetic friends at hand would be a great solace. Come to us in this time of trouble, if come you can.'"

Here, in the same letter, he gives way fully to his feelings,—

"'And poor desolate mama! The good Alexandrine seems to me in the whole picture like the consoling angel. Just such is Victoria to me, who feels and shares my grief, and is the treasure on which my whole existence rests. The relation in which we stand to one another leaves nothing to desire. It is a union of heart and soul, and is therefore noble, and in it the poor children shall find their cradle, so as to be able one day to ensure a like happiness for themselves.

"'Outside there is still much to do, and I long greatly for your wise and faithful counsel.

"'The world is assuredly not our true happiness; and, alas! every day's experience forces me to see how wicked men are. Every imaginable calumny is heaped upon us, especially upon me; and although a pure nature, conscious of its own high purposes, is and ought to be lifted above attacks, still it is painful to be misrepresented by people of whom one believed better things.'"

Are we "a great cold public," "insensible as "stone," and are we calumnious to others now? And shall we see all this by-and-bye? Perhaps so; but, if only perhaps, had we not better find ourselves out, and try and mend?

In 1844 the Emperor Nicholas of Russia visited this country. The Queen writes of him to King Leopold,—

"'A great event and a great compliment his visit certainly is, and the people here are extremely flattered at it. He is certainly a very striking man; still very handsome; his profile is beautiful, and his manners most dignified and graceful; extremely civil, quite alarmingly so, as he is so full of attentions and *politesses*. But the expression of the eyes is severe, and unlike anything I ever saw before. He gives Albert and myself the impression of a man who is not happy, and on whom the burden of his immense power and position weighs heavily and painfully. He seldom smiles, and when he does, the expression is not a happy one. He is very easy to get on with.'"

Many such happy sketches of character, both by the Queen and the prince, are in this volume. Here is the present Emperor of Germany described by the former, on the occasion of his visit in 1844,—

"'I like him very much,' Her Majesty writes the same day. 'He is extremely amiable, agreeable and sensible; cheerful, and easy to get on with.' A later entry records: 'He is very amusing, sensible and frank. On all public questions he spoke most freely, mildly, and judiciously, and I think would make a steadier and safer king than the present. He was in ecstasy with the park and the trees, as he is with everything in England.'"

Next we have the visit of Louis Philippe, the opening of the Royal Exchange, the purchase of Osborne, about which there is this note:—

"'It sounds so pleasant,' the Queen writes, when announcing the purchase (25th March, 1845) to King Leopold, 'to have a place of one's own, quiet and retired, and free from all Woods and Forests and other charming departments, which really are the plague of one's life.'"

There is a self-revelation further on—in 1846, when the Queen writes, "It is a relief to "be away from all the bitterness which people "create for themselves in London."

The Spanish Marriages occupy a large space in this volume, but we pass them over, for the sake of more personal matters. The prince had shrewd opinions of men. Here are two character sketches of 1847,—

"'Lord Grey has been relieved by Lord Palmerston. I have been at pains to form a closer acquaintance with the former, which in travelling together can easily be done, as your experience will remind you. Just as little as you found me 'so unmanageable' about coffee, as people would have made you believe, did I find Lord Grey untractable upon great political questions; on the contrary, there was not one principle contended for by him (and he has principles, which is more than can be said of all the statesmen of the day) to which I would cheerfully subscribe. He is very positive in his views, fond of discussion, and sticks very firmly to his opinions, but he is open to argument, and, if worsted, is ready to own it at once, and to adopt the argument by which he was overthrown. 'Yes, yes, I was wrong, I see,' he will say, the moment he is shown to have been in error. . . .

"Lord Palmerston acts less upon principle; still, obstinate although he is, he always gives in when driven into a corner by argument."

Of the Prince Consort's passionate love of music we all know. His favourite instrument was the organ. Lady Lyttelton writes from Osborne,—

"'Last evening such a sunset! I was sitting gazing at it, and thinking of Lady Charlotte Proby's verses, when from an open window below this floor began suddenly to sound the prince's organ, expressively played by his masterly hand. Such a modulation! Minor, and solemn, and ever-changing, and never-ceasing. From a piano, like Jenny Lind's holding note, up to the fullest swell, and still the same fine vein of melancholy! And it came on so exactly as an accompaniment to the sunset. How strange he is! He must have been playing just while the Queen was finishing her toilette, and then he went to cut jokes, and eat dinner, and nobody but the organ knows what is in him, except, indeed, by the look of his eyes sometimes.'"

The prince did much for music in the country of his adoption—especially in cultivating a finer taste for the best classics. One remark, however, we must make: we see no reference to, or any indication of a love of literature. Only three books—Blackstone's and Hallam's, and Combe's—are mentioned, and these connected with study; otherwise, not a single English author is once referred to.

This volume concludes with the Revolution of 1848. It is full, as our quotations have shown, of most interesting matter; but the highest interest is in the exhibition, first, of the prince's character and work, and, secondly, of the pure and warm affectionateness of the private life of the royal family. Its publication should exercise a widely beneficial influence—that influence which comes from the observation of lofty character and great work.

The Bible Educator. Edited by the Rev. E. H. PLUMPTRE, M.A. Vol. 3. (London: Cassell, Petter, and Galpin.) This volume of 400 pages harmonises with those that have gone before, and have elicited marked commendation for the light they have thrown upon the Scriptures. Further information, all brought down to the latest period, is given relative to the animals, ethnology, geography, minerals, plants, poetry, &c., of the Bible. Dr. M'Lear gives a full narrative of events "between the books," that is, from Judas Maccabeus to the death of Herod, which is highly serviceable; the Rev. Eustace Conder, of Leeds, and Professor Green, of Rawdon College, treat of the Gospels and St. Paul's Epistles; Canon Rawlinson, the Oxford Professor, the Rev. Samuel Cox, and the Dean of Canterbury expatiate on the several books of the Old Testament, beginning with the Kings and ending with Amos; the Rev. H. W. Phillott and Major Wilson, R.E., treat of Eastern Georgaphy; Mr. Conder, C.E., of measures, weights, and coins; difficult passages are explained by the Rev. C. J. Elliott; the coincidences of Scripture are pointed out by the editor, Professor Plumptre; Professor Moulton contributes another historical chapter; Professor Milligan shows how the Old Testament is fulfilled in the New; Canon Venables, Dr. Allon, and Dr. Lee, of Roxburgh, supply Scripture biographies; Bible psychology is the special topic of the Rev. J. B. Heard, M.A.; Dr. Ginsburg illustrates Eastern manners and customs. The names here given are a sufficient guarantee of the thoroughness of the treatment of the respective subjects, and of the mass of learning embodied in the several papers. As already pointed out, the information—for the present at least—appears in a somewhat fragmentary shape, owing to the exigencies of serial publication, but for the most part it is reliable and fresh—as, for instance, that furnished by the two writers who have been so honourably associated with the Palestine Exploration Expedition.

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